

God's NEW *Creation*

— And —

Transformation of Faith

*To those who believe in Jesus Christ
what does the Dogmatism of original sin tell you?*

Written by

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How should we read the Bible?

Before delving into the main discussion, I would like to make a request to my readers. This writing aims to raise the question of how we should read the Bible and believe in Christ—a matter deeply connected to spirituality. However, this question cannot be resolved through coercion.

Rather than presenting rigid, formulary questions and answers, my intention is to help readers face the questions that Scripture poses to us and to reflect on the responses within ourselves.

Just as every situation offers a lesson in its opposite, if there are parts of my writing that you find difficult to agree with, I hope that this will serve as an opportunity

for deeper inquiry and resolution. If this writing provokes thought, fosters reflection, and brings us closer to the reality of our faith, then its purpose is, to some extent, fulfilled. Ultimately, the question of how to read the Bible is deeply a person's spiritual matter—one that involves directly engaging with the Word.

This belongs to the realm of revelation, which can never be imposed. Even if such attempts were made in the past, they hold no validity today.

Since the Bible is the Word of God given to humanity, the question, “How should we read it and live according to its meaning?” remains essential and ever-relevant.

This writing seeks to serve as a small guide in that journey of exploration. I also trust that those reading these words are seeking to understand God's will. Are we conforming to the image of Christ, or to the image of this world?

Are we deceiving ourselves—pursuing the desires of the flesh and the form of this world while convincing ourselves that we are living with the hope of heaven and in the image of Christ?

As the Scripture warns :

“Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his flesh will reap corruption from the flesh, but the one who sows to please the Spirit will reap eternal life from the Spirit.”

(Galatians 6 : 7-8 , revised by the writer)

That which is good for food, pleasing to the eye, and also desirable for gaining wisdom (appealing to human ambition)—the lust of the flesh, the lust of the eyes, and the pride of life—ultimately amounts to sowing for the flesh, and the result is nothing but decay.

Thus, I hope this writing does not remain a one-sided message, but rather becomes a space where we listen with ears willing to hear, engage in dialogue, exchange

thoughts, and encourage one another. We must deeply reflect on what we truly consider to be a blessing. Is it the hope of heaven, or the desires of this world?

I am often asked by readers :

“If you claim that ‘original sin’ is dogmatism of men and is of no value to believers in Jesus Christ and is merely a knowledge of good and evil that does more harm than good, wouldn’t that be considered heretical?”

To this, I ask in return :

“Are you still eating the fruit of the tree of the knowledge of good and evil?” Those who read this will understand what that fruit represents. The knowledge of good and evil is deeply rooted within the human heart.

Some, following their perception of good and evil, declare Christianity to be the true religion of God. But let me state this clearly: God is not a sovereign who creates religious followers—He is the heavenly Father

who calls people to be His children. All religions are products of human knowledge of good and evil. Judaism, Christianity, or whatever name a religion may bear—religion is the result of transforming God's eternal will (His Word) into man's doctrines of good and evil.

Among Christians, there may be those who enter the path of becoming sons of God, but the sons of God are not Christians. Christians belong to the earth, but the sons of God belong to heaven. All religions, following human knowledge of good and evil, are merely the striving of the first man to establish his own existence.

That striving may be necessary and valid for the first man, for it serves as a tutor (a temporary guide). But in due time, Yahweh God calls the first man out of that striving and leads him into the Spirit and life, to make a complete new existence in Him. This is the process through which Yahweh God begets, nurtures, and perfects His own.

The knowledge of good and evil is earthly knowledge. While it may be necessary for the time of the flesh, when one begins to enter into the New creation predestined by God before the foundation of the world, it becomes nothing more than the veil that must be torn apart.

Adam sought to live within the veil of the flesh. This is the way of all religions. The concept of dogmatism of original sin stems from a fundamental misunderstanding of Adam, sin, and death. This misunderstanding arises from a failure to discern Genesis 1 and 2, as well as Romans 5, with spiritual insight.

People read Genesis 1 and 2 as if they were two overlapping accounts of the same creation, and they misinterpret Paul's writings about the grace of Jesus Christ. Even though the Son of God came to this world, forgave all sin, and led people into eternal life, dogmatists continue to lead people astray by binding

them to the knowledge of good and evil, causing them to perish. This writing is meant to be a guide for those who seek the truth with deep longing and struggle—those who desire to become the sons of God.

I give thanks to God, who has granted me the grace to write these words, for it is through this grace that I have come to recognize that the true issue is not a matter of human will, but rather, whether the Word remains mere letters or is revealed, as the spiritual revelation of the Word Himself.

Written by Do Jae Cho.

The purpose of this paper is to discuss and show that what Paul really said in Romans 5, while focusing on the issue whether he said anything about the dogmatism of original sin.

To be clear, Paul did not discuss the dogmatism of original sin in Romans 5 at all. The idea of original sin as dogma is a man-made yoke, a product of the knowledge of good and evil, created by those who oppose the living and powerful Word of God.

It is both shocking and saddening that Romans 5 has been interpreted this way. God liberates us through spirit and truth, yet we often remain trapped by the flesh and the knowledge of good and evil as if it were our destiny.

Brothers and sisters, let us carefully reflect on what Paul truly said in Romans 5 through prayer and meditation. Let us free ourselves from the yoke of original sin that binds us.

Romans 5:1 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*Δικαιοθεντες ουν εκ πιστεως, ειρηνην εχομεν προς τον
Dikaiothentes oun ek pisteos eirenen echomen pros ton
θεον δια του κυριου ημων ιησου χριστου.
theon dia tou kuriou hemon Iesou Christou*

2 *The King James Version Bible*

Therefore being justified by faith, we have peace with God
through our Lord Jesus Christ.

3 *New International Version Bible*

Therefore, since we have been justified through faith,
we have peace with God through our Lord Jesus Christ,

4 *The Jerusalem Version Bible*

So far then we have seen that, through our Lord Jesus Christ,
by faith we are judged righteous and at peace with God,

5 *Revised by the writer*

Therefore, we have been made righteous through faith,
we have peace with God through our Lord Jesus Christ.

The Alpha and the Omega of faith, righteousness, and peace

God is the Alpha and the Omega, the ¹⁾First and the Last, the ²⁾Ultimate source, and the ³⁾Ever—perfecting Consummation. (*Revelation 22:13*) Everything He does perfectly pairs the Alpha and Omega, the First and the Last, the Ultimate source and the Ever—perfecting Consummation.

The First creation and the New creation are paired, as are the flesh and the spirit. The First creation of man and God's restoration of men after they sinned are not the New creation, since the New creation is absolutely the new Omega.

1)First (Gr. *πρωτος* [protos]) & Last (Gr. *εσχατος* [eschatos])

2)Ultimate source (Gr. *αρχη* [arche])

3)Ever—perfecting Consummation (Gr. *τελος* [telos])

Since it was predetermined before the foundation of the world (*Ephesians 1:4*), so it is not a re-creation. It belongs to the eternal plan of God who performs the whole New creation after the First creation according to the good pleasure of His will.

The 'I' of the first man created in God's image in the First creation pairs with the 'I' of the new man in the New creation, attaining God's likeness (divinity, fullness of God) and completing my true self. (*1 Corinthians 15:10*)

Accordingly, our faith, righteousness, and peace of the Alpha also pair with the faith, righteousness, and peace of the Omega. In this way, the First and the New (Last) become perfectly one.

The first man in the flesh, whoever he is, initially believes in Jesus Christ according to the instinct of the flesh and the knowledge of good and evil. Therefore, the first faith is the Alpha, which leads to the Omega,

the faith of the spirit and truth revealed by Jesus Christ, who is the Originator and Perfecter of our faith. (*Hebrews 12:2*)

There are no exceptions to this. The Alpha faith of the first man merely looks towards Jesus Christ, so it is not the perfect Omega faith of him who is in the Word, lives through the Word, and goes deep into the Word in God's New creation.

When the one who started with his own self-faith finally enters into the faith revealed by Jesus Christ, then his faith becomes one with the faith of Jesus Christ as a true son of God.

In other words, every believer in God should transform from his self-faith to the faith revealed by Christ Jesus, who is our Ultimate source of God's creation. Only then does the first man's own self-faith change into the new faith of the second man.

Today, we are in the confusion about faith which arises from not understanding this Alpha and Omega. As a result, many remain stuck in their fleshly self—faith and fail to become the true beings of righteousness in the unity of faith with Jesus Christ in spirit and truth.

In the Garden of Eden, where the first man Adam lived, there were two trees that symbolized faith. The ‘tree of the knowledge of good and evil’ represents the faith of those who live towards the earth, the faith of the first man who follows his own thoughts of the flesh and eats what he was commanded not to eat, which was purposed for him to come into the revealed faith of the Word.

The ‘tree of life’ represents the faith of those who live towards heaven, the faith of the second man of the spirit and truth, who not only refrains from eating the fruit of the tree of the knowledge of good and evil but also eats the fruit of the tree of life.

The faith following the knowledge of good and evil is the faith of those born of the flesh, while the faith following the truth of God is the faith of those born of the spirit from above. Therefore, everyone transforms from the weak self-faith of the Alpha to the revealed perfect faith of the Omega.

If anyone who has the Alpha faith does not reach the Omega faith, he will be ultimately led astray at anytime by other voices and becoming lost before God. There is also the Alpha and the Omega in righteousness.

Whoever believes in Jesus Christ is declared righteous. However, this declaration of righteousness in the Alpha is given to him to make known the Omega, in which the power of ⁴⁾righteousness given by Jesus Christ will lead him to live a true righteous life. The one declared righteous in the Alpha should grow and be changed to live a true righteous life in the Omega, first being born

4)Righteousness (Gr. *δικαιοσύνη* [dikaiosyne])

again from above and after that to live resembling the likeness of God through the faith revealed to him by Christ Jesus. It is when he achieves the real being as a son of God, the declaration (Alpha) and the being (Omega) become perfectly one.

If one is called a son of God by grace in the Alpha does not attain the true being of the son of God, who is dead to sin and alive to righteousness in the Omega, he is lost in the middle, because he remains in the self-faith of his flesh living toward the earth. In other words, he has not passed over to be united with the faith of Jesus Christ in the grace of God.

Today, too many are satisfied with the Alpha of justification, without really having been made righteous. They cling only to the Alpha of justification and discard the Omega of living a righteous life in Christ. What is the reason that they deceive themselves?

Because their faith is based on the knowledge of good and evil for self-justification like a corrupt tree (hypocrite). A corrupt tree is cut down and thrown into the fire.

Even though they have self-justification by their knowledge of good and evil and look towards God, but their God is not the heavenly Father but an idol that bestows worldly blessings or inflicts punishment, according to their knowledge of good and evil.

Since they do not hope for the ultimate peace with God through the transformation into the being as sons of God, they do not walk in the thoughts and ways of the Father God.

This kind of idol God is merely a false fearful entity to them, either giving worldly blessings or punishment according to their vain thoughts and works. There is also the Alpha and the Omega in peace.

It is written,

“Blessed are the peacemakers: for they shall be called the children of God.”

(Matthew 5 : 9 , KJV)

We cannot become peacemakers without first being made righteous through Jesus Christ and having peace with God.

Being made righteous and having peace with God through Jesus Christ is the Alpha, and becoming a peacemaker is the Omega. When we become peacemakers, we are called the children of God.

Therefore, only after we have peace with God, we can become ⁵⁾‘peacemakers’ through that peace. Those who hear the Word of God merely as the knowledge of good and evil are not born from above.

5)Peacemakers (Gr. *ειρηνοποιός* [eirenopoios])

Since they are born from below, they believe only in the existence of flesh, knowing only their own fleshly faith, righteousness, and peace, and walking that path.

They neither know nor hope for the faith, righteousness, and peace of the sons of God that come through Jesus Christ to those who are born from above.

Therefore, our peace with God 'through' (Gr. *δια*[dia]) Jesus Christ is the ultimate peace that is achieved by walking the path of the New creation in Jesus Christ, through Jesus Christ, and into Jesus Christ, and is completed by conforming to the image of Christ, and thereby becoming like God after the likeness of Him as He proclaimed, 'Let us make man in our image after our likeness' in Genesis 1:26.

Romans 5:2 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*Δι ου και την προσαγωγην εσχηκαμεν τη πιστει, εις
Di hou kai ten prosagogen eschekamen te pistei eis
την χαριν ταυτην εν η εστηκαμεν και καυχουμεθα
ten charin tauten en he estekamen kai kauchometha
επ ελπιδι της δοξης του θεου.
ep elpidi tes doxes tou theou*

2 *The King James Version Bible*

By whom also we have access by faith in to this grace
wherein we stand, and rejoice in hope of the glory of God.

3 *New International Version Bible*

Through whom we have gained access by faith into this
grace in which we now stand. And we rejoice in the hope
of the glory of God.

4 *The Jerusalem Version Bible*

since it is by faith and through Jesus that we have entered
this state of grace in which we can boast about looking
forward to God's glory.

We are born again through Jesus Christ in God's New creation, and also we are conformed to the image of Christ in spirit and truth, while living in the created form of the body (God's house and field) in the First creation. Therefore we rejoice in the hope of the glory of the sons of God like the Firstborn son who is the image of invisible God and likeness of Him.

In brief, we have been lifted from crawling on the ground, driven by carnal desires like Adam, dead to God, through unbelief in the Word of God, to standing in faith before God through Jesus Christ, who is the Originator and Perfecter of our faith.

As the holy beings of God we stand dead to sin and alive to righteousness, hoping for His glory by His grace, for God has promised us His glory. Therefore, God's glory is both His own glory and the glory of His sons.

We enter into God's glory through His Son's glory, as He is the Ultimate source and the Ever-perfecting Consummation of the creations of both the First and the New.

Those who attain the glory of the sons through God's glory in Christ rejoice in being the sons of the Father, in their true self. Each person's true self is the Father God who is 'I' entering into me, the son, and me entering into Him in the New creation.

Those who model their life after the first man, Adam, are separated from God, crawling with their belly on the ground as animal. But, whoever models his life after the last Adam, Jesus Christ, standing and walking, is united with God.

This matter is by no means about original sin but really a matter of choice—of what faith we have and whom we follow, after having been called by God. What shall we do then?

Until now, many of us have been trapped by so-called inherited original sin without knowing the cause of it. That is man-made self-faith of those who followed human knowledge of good and evil, not the truth of God. Therefore, we need to overcome the Alpha of self-faith and to have the Omega of revealed faith in Jesus Christ, who frees us from all sin. It is written,

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"

(John 8 : 31-32 , KJV)

Jesus Christ, the image of the invisible God, revealed us that His New creation will make us like God after the likeness of God, in unity with Him by following His life, death, and resurrection on this earth. Therefore, anyone who dwells in the Word of Jesus Christ by the revealed faith is freed from all knowledge of good and evil (the dogmatism of original sin), no matter who supports it.

Romans 5:3 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

ου μονον δε αλλα και καυχωμεθα εν ταις θλιψεσιν,
Ou monon de alla kai kauchometha en tais thlipesesin
ειδοτες οτι η θλιψις υπομονην καταργαζεται,
eidotes hoti he thlipsis hupomonen katergazetai

2 *The King James Version Bible*

And not only so, but we glory in tribulations also:
knowing that tribulation worketh patience;

3 *New International Version Bible*

Not only so, but we also rejoice in our sufferings,
because we know that suffering produces perseverance;

4 *The Jerusalem Version Bible*

But that is not all we can boast about; we can boast about
our sufferings. These sufferings bring patience, as we know,

Paul uses the definite article ⁶⁾‘these’ in front of sufferings. These sufferings are known both to Paul and to the ⁷⁾‘ekklesia’ (Gr. ἐκκλησία) in Rome who receive his letter.

In the King James Version the church is translated as this, ‘Which is his body, the fulness of him that filleth all in all’. (*Ephesians 1:23*) But I(the writer) believe that it should be revised as this, ‘The called—out which is his body, the fullness of him who fills everything in everyone.’

Because KJV changed the meaning of the verse ‘from everything belonging to every called—out’ ‘to every creature under the feet of Christ Jesus.’ Since the called—out is the body of Christ, the body is above all things. Therefore, this fullness is the divinity (His likeness) that God truly desires to give us, who are called out by Him to become His sons in His New creation.

6)These (Gr. ταῖς [tais])

7)Called—out ones (Gr. ἐκκλησία [ekklesia]) : Ekklesia is not a church

When we, who once lived toward the world, start living toward heaven by revealed faith and seek to become sons of God, yearning after the fullness of Christ, definitely sufferings come our way, because we must overcome the thoughts and ways of the first men of flesh.

These sufferings that we face are the glorious sufferings that come to us when we who were lying down(dead) begin to walk (live) in the God's New creation, becoming like God after the likeness of Him.

These sufferings arise inevitably, when we pass over from the fleshly life of the world which is dead to God, to the eternal life of the spirit.

Today, many who believe in Jesus Christ try to avoid these glorious sufferings and fail to transition from the survival mode of the flesh to the eternal life of the spirit. This is because they are seeking perishable

things of the world as blessings by their self-faith in the knowledge of good and evil. They claim that receiving many earthly things is the proof of their faith, which is seen to the fleshly eyes for a little while. However, that faith is futile because it is not the faith revealed by Jesus Christ who leads us to become our true self in the New creation.

Self-faith represents the lusts of the world, and the knowledge of good and evil of those are born from below. Such self-faith prevents them from enduring the sufferings coming from the world in fear, so they always try to avoid and hide from the sufferings that come their way.

Adam, who did not receive God's love in the Garden of Eden planted by God, was in a state of frustration, because he was forbidden not to eat the fruit he desired to eat according to his carnal desires.

He neither lived by faith in Yahweh God's Word (revealed faith) nor stood in His grace. He was merely trapped in his fleshly lusts.

Therefore, he could not even enjoy the joyful garden given by Yahweh God. Ultimately, he fell into the serpent's temptation defeated by his own lusts.

Today, we are the same. Many who believe in Jesus Christ are being tempted by other deceiving voices (knowledge of good and evil) pleasantly heard in their ears from the world instead of the voice of loving God.

Romans 5:4 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

η δε υπομονη δοκιμην η δε δοκιμη ελπιδα.
He de hupomone dokimen he de dokime elpida

2 *The King James Version Bible*

And patience, experience;
and experience, hope:

3 *New International Version Bible*

Perseverance, character;
and character, hope.

4 *The Jerusalem Version Bible*

and patience brings perseverance,
and perseverance brings hope,

Perseverance, Character and Hope

Even in the physical world of the first man, nothing can be achieved without endurance. How much more so for those who are to bear the image of the heavenly and become the sons of God in His New creation? If we fear or avoid the sufferings we face, how can we achieve our eternal hope?

Those who endure sufferings find that their sufferings refine them, and this refinement will shape them into beings with the character needed to attain their hope.

So, what is our hope? The hope of those who model their lives after Adam is survival of flesh and success in the world, following their desires and the knowledge of good and evil.

However, the hope of those called to follow Jesus Christ is overcoming the world in their earthly lives to become the beings of spirit and truth, to grow up to be like God after the likeness of Him.

Revealed faith by Christ Jesus is what brings about this hoped-for outcome. Therefore we rejoice in our sufferings through the faith united with the faith of Jesus Christ, achieving the hope of glory. It is written,

“Now faith is the substance of things hoped for, the evidence of things not seen”

(Hebrews 11 : 1 , KJV)

but the New International Version translates follows, ‘Now faith is being sure of what we hope for and certain of what we do not see.’ However, the writer of this paper believes it should be revised like this, ‘Now faith is the substance of things being hoped for, the reproof of the things not seen.’ Why? Here is the original Greek of Hebrews 11:1.

Ἔστιν δε πιστις ἐλπιζομενων

Estin de pistis elpizomenon

υποστασις πραγματος ελεγχος ου βλεπομενων

hypostasis pragmaton elenkhos ou blepomenon

Here, ‘elpizomenon’ (Gr. *ἐλπίζομενων*) is the present, participle, passive voice of the verb ‘elpizo’ (Gr. *ἐλπίζω*, hope). Therefore, it means ‘things being hoped for,’ and the ‘elengchos’ (Gr. *ἐλεγχος*) means ‘reproof’.

The Korean Revised Version of Hebrews 11:1 incorrectly translates as ‘what one hopes for’ instead of ‘things being hoped for’. But this kind of translation reveals only self-faith instead of the revealed faith that is our goal, the promise of God.

Further, revealed faith reproves the unseen greed within man, which he wants to achieve by self-faith. Those who hold self-faith, seeking what they desire according to their fleshly greed, do not believe what is promised by God openly and do not repent their hidden

greed but rather cling to it even more. This is the very way of life for religious people who read the Bible become worse with a prosperity-focused faith on earth.

Therefore, our faith in Jesus Christ is not a self-faith seeking to fulfill earthly desires but a holy faith hoping for what God has promised to graciously give us according to His good pleasure. He who believes what God promised hopes for and seeks to fulfill the promises of God in Jesus Christ.

The self-faith seeking to fulfill earthly desires is the faith of the first man living toward the world driven by fleshly instinct, while the holy faith revealed by Christ Jesus seeking to fulfill eternal promises of God is the faith of the second man who is in the New creation.

The first man always tries to realize his 'Egovision'(his own dreams and ambitions) through his self-faith, while the second man of Christ tries to realize 'Logovision'

(the revealed Word) in God's New creation through faith united with the faith of Jesus Christ. Therefore, when we are within the 'Logovision', the 'Egovision' of man is reproved even if it is not seen to man's eyes.

Everyone who seeks to fulfill the 'Logovision' joyfully accepts the reproof of his 'Egovision' and repents, though this brings suffering. But it leads to attain eternal hope. It is written,

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

(Matthew 16 : 24 , KJV)

To deny ourselves is to deny our self—faith and the knowledge of good and evil.

Romans 5:5 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

η δε ελπις ου καταισχυνει, οτι η αγαπη του θεου
He de elpis ou kataischynei hoti he agape tou theou
εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου
ekkechutai en tais kardiais hemon dia pneumatou hagiou
του δοθεντος ημιν.
tou dothentos hemin

2 *The King James Version Bible*

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us.

3 *New International Version Bible*

And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

4 *The Jerusalem Version Bible*

And this hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us.

Hope and the love of God

Please pay your keen attention to this hope. Because It is not that we hope for ourselves in this world but that promised by God, which becomes our hope. Self-derived hope belongs to self-faith, while the hope that comes from the promise of God belongs to revealed faith.

Those who have the hope given by God through Jesus Christ have God's love poured into them. We receive that love through the Holy Spirit.

No matter how much someone calls upon the name of God and holds great hopes in his self-faith to achieve something on earth, making a great noise about it, it is in vain before God.

If it is not the hope that comes through Jesus Christ (from heaven), it has nothing to do with God's love. Even if he temporarily rejoices, delights, and boasts in the fulfillment of his hopes on earth, his success will bring him shame before God's judgment seat.

God's love has been poured into our hearts through the Holy Spirit, and the Holy Spirit, along with God's love, works righteousness in us to fulfill our hope, which is based on the promise of God.

If Adam had known God's good pleasure for him and held the same hope as Yahweh God held toward him through revealed faith in the Garden of Eden, he would have overcome his lusts, and the knowledge of good and evil which he used in justifying his disobedience after he sinned.

Then, he would have rejoiced in Yahweh God's love, not eating the fruit of the tree of the knowledge of good and evil, but eating from the tree of life, living an

abundant life, and transitioning from the being of a living soul to the being of a life-giving spirit in the New creation. He was put to shame because he did not obeyed Yahweh God's commandment which was given to him for 'being his true self'—that is, to eat from any tree in the garden but not from the tree of the knowledge of good and evil-as truth (revelation).

Instead, he succumbed to the desire (self-derived hope) to eat the fruit of that tree, forbidden not to eat, driven by the lust of the flesh, the lust of the eyes, and the pride of life.

There was no room in his heart for Yahweh God's love to perform the New creation. Both the command not to eat from the tree of good and evil and the command to eat from the tree of life were given by his loving God to make him a complete new man of the spirit and truth from a man of flesh and the knowledge good and evil but he failed.

Romans 5:6 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

ετι γαρ χριστος οντων ημων ασθενων
Eti gar Christos onton hemon asthenon

κατα καιρον υπερ ασεβων απεθανεν.
kata kairon huper asebon apethanen

2 *The King James Version Bible*

For when we were yet without strength, in due time Christ died for the ungodly.

3 *New International Version Bible*

You see, at just the right time, when we were still powerless, Christ died for the ungodly.

4 *The Jerusalem Version Bible*

We were still helpless when at his appointed moment Christ died for sinful men.

Three types of the first men and their world

Romans 5:6-10 present three types of the first men and their ⁸⁾world. Verse 6 refers to the first type that God will make him a son of God in the New creation as He declared in Genesis 1:26.

Until he is made to bear the likeness of God even though man is created in the image of God, he is subject to darkness, emptiness, and chaos, and thus remains ⁹⁾weak. That is why God's New creation of man is predestined before the foundation of the world. In other words, the first man of the flesh, who lacks the divinity of God the Father is inherently weak.

8)World, Order (Gr. *κοσμος* [kosmos])

9)Weak, Sick, Powerless (Gr. *ασθενης* [asthenes])

Even if man knows what God has prepared for him, he can not bear the image of the Son by himself because he is created, not born of God the Father. That is why he is called into God's New creation.

As the first man is in darkness he cannot see, and as he is in emptiness he cannot hear, and as he is in chaos he can not understand in his heart. (Gen 1:1-2 shows these things to us.)

Additionally, he is wandering in the abyss which is actually the deep of God's wisdom and knowledge. No one but God can make the first man of flesh become a complete new being of the spirit and truth as God's son after the likeness of Him.

Just as the 'first earth', which was chaotic, empty, and in darkness, was made perfect by God's Word into the new 'second earth', so too must the first man in the flesh be created into the New second man of the spirit

and truth by God's Word in His New creation. For this purpose God continues to call men into His New creation again and again. Whoever he is, no man can know the Savior by himself, who performs the New creation.

Therefore, It is futile for those who do not know God, to attempt to save themselves through their self-faith because they are put under in darkness, emptiness, and chaos. Even if they claim to fear God with their self-faith it is no different than worshipping idols made by human hands.

Even if the first man calls upon God's name with self-faith, without receiving the revelation of God, who is the Alpha and the Omega, he still does not know or fear God through the hoped-for faith that transforms him completely. We should know that the self-faith of the first man of flesh is the grave into which everyone falls himself.

Yet, if even those in the grave hear the words of Christ, who is the resurrection and the life, they will come to life and walk out of their graves.

‘Kosmos’ (Gr. *κοσμος*) means order. However, the world achieved through self-faith is one where darkness is taken as light, emptiness as fullness, chaos as order, and the deep as the abyss.

Living according to fleshly thoughts and ways, contrary to God’s good pleasure, leads to an order that is like a vanishing mist, deviating from God’s thoughts and ways. In essence, man who was created in God’s image is His house and field prepared for His New creation.

Therefore, until one is born again through Christ and becomes New in the likeness (divinity, fullness) of God, he is trapped in the ephemeral world of being seen into which he is born or he himself has created. After the First creation, man has lived, is living, and will

live by taking darkness, emptiness, and chaos as light, fullness, and order. That is why God always calls man into His New creation, as He predestined before the foundation of the world.

This deviation of all men from God's predetermined goal for humanity—walking in God's thoughts and ways—is the sin of the first man who refused God's New creation.

In truth, even today people who believe in Christ do not realize what this sin is. That is why we are always in wavering faith. But, God continues to reveal our sins through His words, not to condemn us but to save us by faith in Christ Jesus.

People, following fleshly thoughts, walk in fleshly ways. And thereby they live in sin, through sin, and enter further into sin. Therefore, the very sin testified by the Word refers to their deviation from God's given goal,

not the earthly sins according to man's standards. Accordingly, God sent Jesus Christ to this earth at His appointed time(Gr. *καιρος* [kairos]) to save men from their sin of deviation from His New creation and to create them as His sons.

He revealed that the world and their lives they built by following their own thoughts and ways were deviations from God's goal. He also revealed the kingdom of God in order that they might come into it by repenting their sin by faith.

Adam's entrance into the Garden of Eden was a time when no one knew Yahweh God. God made Himself known to him and gave him the goal of faith, making him ¹⁰⁾ 'a being of living soul'. Adam who entered the Garden of Eden (the place of faith) was not the ancestor of humanity.

10)A being of living soul (Heb. *לֵב-נֶפֶשׁ חַיָּה* [le-nefesh chaya])

He was the 'first man called into the Garden of Eden' from among those already multiplying after the first man Adam who was created. Misreading of the Bible stems from this point.

Genesis 2 records the beginning of the New creation of man after the First creation of man. Please pay your keen attention to the truth that there are two men called Adam in Genesis. The first man called 'Ha-Adam'(the man) is the man created in the image of God in Genesis 1:27.

The second man called ¹¹⁾'Ha-Adam afar'(the Adam dust, or the man dust) is the man who entered the Garden of Eden after he was made 'a being of living soul'(Heb. ^{לְנֶפֶשׁ חַיָּה} [le-nefesh chaya]) in Genesis 2:7. The first man 'Ha-Adam' is the ancestor of human being, but the second man, 'Ha-Adam afar' is one of the descendants of the first man created in the image of God.

11)The man (Heb. ^{אָדָם} [Ha-Adam]) & Dust, Ashes (Heb. ^{אָפָר} [afar])

Too many confusion have been arisen because the two men were recognized as the same one man. But the man in Genesis 1:27 was ¹²⁾created, and the second man was ¹³⁾formed after the First creation of man, in the beginning of the New creation.

This matter will be discussed in detail later. Genesis 1 is the revelation of the First creation and Genesis 2 is the revelation of the beginning of New creation.

12)Created (Heb. בָּרָא [bara])

13)Formed (Heb. יָצַר [yazar])

Romans 5:7 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

μολις γαρ υπερ δικαιου τις αποθανειται ,

Molis gar huper dikaiou tis apothaneitai

υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν .

huper gar tou agathou tacha tis kai tolmai apothanein

2 *The King James Version Bible*

For scarcely for a righteous man will one die: yet
peradventure for a good man some would even dare to die.

3 *New International Version Bible*

Very rarely will anyone die for a righteous man,
though for a good man someone might possibly dare to die.

4 *The Jerusalem Version Bible*

It is not easy to die even for a good man, though of course
for someone really worthy, a man might be prepared to die

Righteousness and good

In Romans 5:7, the righteous and the good person are described according to the first man's knowledge of good and evil.

The first man does not know the righteousness that comes from God before he believed in His Word. Therefore, he does not submit to God's righteousness but strives to establish his own according to his knowledge of good and evil.

Today, those who cry out for social justice and righteousness are striving to establish their own righteousness by using God's name, but denying God's righteousness that comes from God. Their righteousness is earthly and fleeting like a mist, but to them, it holds

the highest value, so they strive to achieve it and constantly advocate for it by denying God's righteousness.

When a ruler asked Jesus,

| *"Good Master, what shall I do to inherit eternal life?"*

Jesus replied,

| *"Why callest thou me good? None is good, save one, that is, God."*

(Luke 18 : 18-19 , KJV)

With these words, Jesus Christ led all who believe in Him to abandon all judgments of good and evil. This is because the very act of anyone's judging good and evil, while he is in chaos, emptiness, and darkness, is sin itself.

The first man, Adam, who was to believe in God's Word in the Garden of Eden did not know this truth and sinned. People today who live according to the knowledge of good and evil are the same as Adam.

Anyone who judges the works of the loving God by the fleshly standards of good and evil is following the serpent.

In this world, those who make judgments of good and evil always place themselves on the side of good and others on the side of evil. And through the judgments in their hearts they kill (condemn) both themselves and others before God.

Adam, in the Garden of Eden, fell into the serpent's temptation, sought to know good and evil, and abandoned faith in God's Word. After he ate from the tree of the knowledge of good and evil He killed himself and killed his wife and Yahweh God in his heart.

Yet, Yahweh God, in His mercy, provided grace for Adam to be restored to life through the seed of the woman. Whoever he is, any man in the flesh cannot

die for the righteous or the good due to the lust of the flesh, the lust of the eyes, the pride of life, and the knowledge of good and evil.

To the first man, survival of his flesh and the fulfillment of his desires on earth are the highest values and good. Thus, he justifies these values by the knowledge of good and evil, and while he may kill or hurt others, but he cannot die for them. If it ever happens, it is exceedingly rare, and only if there is something to gain from it.

The first man treats everything, including God's grace, as a commodity for transaction. This is exemplified in the prevalent prosperity-focused faith here and there today.

Romans 5:8 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*συνιστησιν δε την εαυτου αγαπην εις ημας ο θεος, οτι
sunistesin de ten heautou agapen eis hemas ho theos hoti
ετι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν.
eti hamartolon onton hemon Christos huper hemon apethanen*

2 *The King James Version Bible*

But God commendeth his love toward us,
in that, while we were yet sinners, Christ died for us.

3 *New International Version Bible*

But God demonstrates his own love for us in this:
While we were still sinners, Christ died for us.

4 *The Jerusalem Version Bible*

But what proves that God loves us is that Christ died for us
while we were still sinners.

It is written,

*“Greater love hath no man than this, that a man lay
down his life for his friends.”*

(John 15 : 13 , KJV)

In God the Word of love and the being of love are one just as God's name and His being is one. Therefore, Jesus Christ, in His love, first made sinners His friends and laid down His life (soul) for them.

God demonstrated His love for sinners through the death of Jesus Christ, and Jesus Christ completed His love by dying for them on the cross and then being raised from the dead by God.

Love is not an abstract concept; it is the very path of true being predestined by God. This path is the way of life, death, and resurrection for those who are born again from above and to be conformed to the image of Christ.

The law reveals sins of men, but the ¹⁴Gospel announces that their sins have been forgiven through Jesus Christ and invites them to believe in Him and enter into that love in His New creation. However, why do those who hear this good news still remain sinners?

It is because they do not truly hear the good news with ears to hear but only hear it as an earthly message of blessings (the knowledge of good and evil). It is written,

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”

(John 16 : 8-11 , KJV)

Jesus Christ laid down His life for all men and forgave their sins. In this way, He completed His love on the cross. Yet many of them reject His love and do not

14)Gospel (Gr. *εὐαγγέλιον*[euangelion]) : meaning ‘good news’

believe in Him. The refusal to believe in Jesus Christ, who has forgiven our sins, is the sin itself. Therefore, the Holy Spirit comes to reprove that sin.

If those who did not believe in Him come to know the love of Jesus Christ, receive Him, and believe, their sins are already forgiven, and God counts their faith as righteousness. But as long as they do not believe in Jesus Christ, the sin of unbelief remains in their ¹⁵world. Thus, death rules over them through that sin. Even when the Holy Spirit reproves sin, those who still do not believe in Him are sinners.

Even when the Holy Spirit reproves concerning righteousness, many people who, according to their own knowledge of good and evil and their desires, try to establish their social justice and righteousness which are ephemeral on earth but refuse to submit to God's eternal righteousness are enemies of God, because they are against the will of God.

¹⁵)World, Order (Gr. κόσμος[kosmos])

Even when the Holy Spirit reproves concerning the ruler of this world, but those who still serve the prince of this world, who promises to fulfill the lust of the flesh, the lust of the eyes, and the pride of life, are ‘asthenes’ (Gr. *ασθενης*, weak), that is, idolaters who do not fear, the Father God.

The sin of not believing in Jesus Christ, the sin of refusing to submit to God’s invisible righteousness in order to establish visible earthly righteousness, and the sin of bowing to the ruler of this world and seeking to attain positions of earthly glory wherever possible—all these sins stem from where?

For the first man in the flesh, the flesh works as a veil over him that prevents him from receiving the works of the Spirit beyond it, even though he sees, he does not perceive, even though he hears, he does not understand, and his heart does not comprehend.

This veil of flesh creates darkness that prevents seeing, emptiness that prevents hearing, and chaos that prevents comprehending. Therefore, Jesus Christ, through God's love, tore that veil with His cross and opened the living way of life of true being, seeing, hearing, and comprehending.

The eyes of the first man are veiled by the lust of the eyes, so even if he sees the righteousness of God fulfilled through Jesus Christ, he does not perceive it and only sees the visible justice and righteousness of flesh in the world.

His ears are veiled by the lust of the flesh, so even if he hears the truth in Jesus Christ, he does not understand it but listens only to other voices—the doctrines of religious leaders (the knowledge of good and evil). His heart is veiled by the pride of life, so even if he thinks about the eternal glory that comes from Jesus Christ, he does not comprehend it and only

grasps the earthly glory that fades like mist. Adam, in the Garden of Eden, saw many things that God had prepared for him, but he did not perceive them; he only saw the tree of the knowledge of good and evil with his fleshly eyes and desired to eat of it.

Moreover, he did not understand the eternal goal of 'becoming his true self' in God's likeness through the New creation that Yahweh God was working for him, but he desired to become a self-made judge driven by the lust of life to have the knowledge of good and evil, like the cunning serpent. Today, we are the same (*Genesis 3 is our story*).

But what God of the living had for us is this: Through His New creation, God will make us live forever with eternal faith, eternal hope, and eternal love so that we may surely achieve the eternal goal He has given us by His surpassing grace. Therefore, during our temporary life in the flesh, what we must have is the faith

revealed by Christ Jesus, because He is the Ultimate source of God's two kind of creations of both the First and the New, and the Ever—perfecting Consummation of the will of God, and the Originator and Perfecter of our faith.

Romans 5:9 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*πολλω ουν μαλλον δικαιοθεντες νυν εν τω αιματι αυτου,
Pollo oun mallon dikaiothentes nun en to haimati autou
σωθησομεθα δι αυτου απο της οργης.
sothesometha di autou apo tes orges*

2 *The King James Version Bible*

Much more then, being now justified by his blood,
we shall be saved from wrath through him.

3 *New International Version Bible*

Since we have now been justified by his blood, how much
more shall we be saved from God's wrath through him!

4 *The Jerusalem Version Bible*

Having died to make us righteous, is it likely that he would
now fail to save us from God's anger?

When we believe in Jesus Christ, we are declared righteous, and this is the Alpha. When we, through faith and repentance, become righteous beings before God in the blood of Christ, this is the Omega.

Blood represents the flow of life and love. In other words, the Alpha is when we, who were dead because of sin, drink the blood that Jesus shed for us and are brought to life by the one who gives life.

The Omega is when we, having become alive and righteous before God, shed our own blood of love in the world for those who are dead to God so that they too may live by believing in Christ.

Our repentance is turning away from walking in our own thoughts and paths and coming to God to walk in His ways according to His thoughts; the ways of love, life, holiness, and truth—through the revealed faith.

When we who were dead to God because of sin Jesus Christ made us live by His blood. Therefore, we became to live in His blood, through His blood, and enter deeply into His blood in the New creation, which is to follow His death and resurrection, dying to sin and living to righteousness.

This is the complete new and living way of life and love of us who are saved by Him. As we walk in this way, we attain to righteous beings and are naturally saved from God's wrath.

Often people think that they possessed salvation. But Salvation is not a possession; it is the continued righteous living of the saved, firmly standing and walking in the blood of Jesus Christ. God's wrath is the judgment that falls upon those who are born from below, who uphold their own righteousness of the flesh and refuse to submit to God's righteousness.

It is always on those who do not believe in Jesus Christ, or who live according to their self—faith based on the knowledge of good and evil, or who declare themselves righteous being puffed up with their perishable pride of life.

Therefore, they are already under God's wrath, while those who have the revealed faith in Christ are saved from that wrath by the blood of Jesus Christ.

It is written,

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus”

(Philippians 3 : 12 , KJV)

Romans 5:10 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*ει γαρ εχθροι οντες, κατηλλαγημεν τω θεω δια του
Ει gar echthroi ontes katellagemen to theo dia tou
θανατου του υιου αυτου, πολλω μαλλον καταλλαγεντες
thanatou tou huiou autou pollo mallon katallagentes
σωθησομεθα εν τη ζωη αυτου.
sothesometha en te zoe autou*

2 *The King James Version Bible*

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

3 *New International Version Bible*

For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

4 *The Jerusalem Version Bible*

When we were reconciled to God by the death of his Son, we were still enemies: now that we have been reconciled, surely we may count on being saved by the life of his Son?

Enemies and reconciliation

When we were enemies of God, He reconciled us to Himself through the death of His Son, so that our enmity might be destroyed, and we might become His sons. In this way, God's love for the people who were created by Him but gone far away from Him has been poured out on them, even while they were His enemies.

This is meant to bring them into revealed faith for the New creation of them as sons of God. However, if they fail to recognize this and just live as religious people relying on self-faith (like goats, not the sheep of Christ) or remain as those who do not believe in Jesus Christ (the lost), they are still unreconciled to God and remain His enemies.

God, in His love, has made reconciliation available to all people, but only those who believe have been reconciled. Therefore, those reconciled to God will be saved all the more through the life of the resurrected Christ Jesus.

While He sought to save all people from God's wrath through His cross, there remains a division between those who are reconciled to God and those who continue to remain under God's wrath.

Here we see that this division is entirely the result of their own free will choices. It has nothing to do with the original sin.

Just as Adam, after his trespass became hostile to Yahweh God who came to save him and was expelled from the Garden of Eden, so too do those who reject the truth and follow the knowledge of good and evil bring destruction upon themselves by their own free

will choices. But today there are people who, claiming themselves righteous in their own thoughts, created the dogmatism of original sin, making others unable to receive the gracious reconciliation from God by distorting the truth as Adam's mind was distorted by the serpent.

Romans 5:11 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

οὐ μόνον δε, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ
Ou monon de alla kai kauchomenoi en to theo dia tou
κυρίου ἡμῶν ἰησοῦ χριστοῦ, δι' οὗ νυν τὴν καταλλαγὴν
kuriou hemon Iesou Christou di hou nun ten katallagen
ἐλάβομεν.
elabomen

2 *The King James Version Bible*

And not only so, but we also joy in God through our Lord
Jesus Christ, by whom we have now received the atonement.

3 *New International Version Bible*

Not only is this so, but we also rejoice in God through our
Lord Jesus Christ, through whom we have now received
reconciliation.

4 *The Jerusalem Version Bible*

Not merely because we have been reconciled but because we
are filled with joyful trust in God, through our Lord Jesus Christ,
through whom we have already gained our reconciliation.

Those who are reconciled and those who are not reconciled

God, through Jesus Christ, sought to reconcile all people to Himself. This is the Alpha. However, among the believers, there are those who are fully reconciled to God through Jesus Christ and rejoice in Him, and those who are not fully reconciled and remain as religious people because of the dogmatism of original sin in their minds.

Not only rejecting the reconciliation offered by God's love is a sin of not entering into revealed faith which is continuing in unbelief, but also not fully receiving His reconciliation is a sin by following one's own path through self-faith driven by the knowledge of good and evil. Death reigns over all who are not reconciled to God through this sin of unbelief.

Romans 5:12 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*δια τουτο ωσπερ δι ενος ανθρωπου η αμαρτια εις
Dia touto hosper di henos anthropou he hamartia eis
τον κοσμον εισηλθεν και δια της αμαρτιας ο θανατος,
ton kosmon eiselthen kai dia tes hamartias ho thanatos
και ουτως εις παντας ανθρωπους ο θανατος διηλθεν,
kai houtos eis pantas anthrōpous ho thanatos dielthen
εφ ω παντες ημαρτον.
epi ho pantes hamarton*

2 *The King James Version Bible*

Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned:

3 *New International Version Bible*

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.

4 *The Jerusalem Version Bible*

Well then, sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned.

Therefore, just as the sin entered the world through one man, and the death through the sin, and in this the death came to all men, because all sinned.

Acceptance of God's reconciliation

God, through Jesus Christ, sought to reconcile all people to Himself. This is the Alpha.

However, among people, there are those who fully accept this reconciliation with revealed faith and rejoice in it, and others who partly accept it with their own self-faith, altering it, or even reject it by relying on their own righteousness.

To accept God's reconciliation is to believe in Jesus Christ with revealed faith. To partly accept this reconciliation with alteration with self-faith is not to fully believe in Jesus Christ, and to reject it is to not believe in Him at all. Whether a person believes in Jesus Christ with revealed faith, or believes with self-

faith, or does not believe at all is each individual's choice—an exercise of free will. The faith can not exist without man's free will, because God gave it to all men who were created in the image of God to hear His Word with ears to hear and make their decision.

Free will is God's grace given to all men as the basis for His New creation of them. Therefore it has nothing to do with Adam's original sin. The choice of faith responding to God's calling through free will is tied to each person's goal of becoming his true self, God's son.

How could a loving God have transmitted original sin that would hinder each person's free choice that no one else could do but himself? He did not. He does not, and will not because God judges each person according to his deeds. (*Revelation 20:13*) God's judgment according to a person's deeds implies that He has granted each individual the free will to choose.

God ensures that everyone reaps what he sows. Those who sow love will reap love. Therefore, the loving God did not establish a hereditary sin that obstructs the choice of faith, because it runs counter to His eternal plan. Instead, God said,

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments"

(Exodus 20 : 5-6 , KJV)

This statement is the opposite of what the dogmatism of original sin suggests. God's punishment for sin extends to the third and fourth generations because those generations lived concurrently and hated God together.

His mercy extending to a thousand generations refers to the fulfillment of salvation to those who believe in Him through Jesus Christ across generations.

Adam is the prototype of the death that comes from sin, while Jesus Christ is the prototype of life that comes from reconciliation with God. Thus, whether a person chooses to follow Adam's example or Christ's, determines whether they end up in death or life. For this reason, the Holy Spirit convicts each person of the sin of not believing in Jesus Christ.

If Adam's sin of not believing in God's Word is hereditary and causes us to be sinners (Adam's act of eating from the tree of the knowledge of good and evil was the result of his unbelief), then no matter how much the Holy Spirit reproves us that not believing in Jesus Christ is sin, we would be incapable of fully receiving forgiveness or repenting if we were bound by the hereditary sin of unbelief.

If this were true, who could choose to believe in Jesus Christ? (we see that Adam himself committed sin of his own free will without hereditary sin.)

Yet, today we see that many people of various languages of their own free will do believe in Jesus Christ, repent, and are reconciled to God.

This shows that the dogmatism of original sin is a baseless and ignorant interpretation of the sin rooted in the knowledge of good and evil, which justifies only man's thoughts and ways.

To this day, many people of various languages have translated the Bible anew, as exemplified by the Korean Revised Version, the Common Translation, and the English King James Version, the New International Version, and the Jerusalem Bible.

However, regardless of many translations even over two thousand years after Christ came to this earth, the Bible continues to be read and translated under the influence of the dogmatism of original sin. Though the modern language of these translations may resonate

with contemporary readers, the spiritual understanding of God's eternal plan that He created man in His image in the First creation to be His house where he dwells, and His field where He sows the seed of Word for His New creation remains obscured.

In the New creation, God calls His dwelling place and field which were lost to the world of flesh to Himself, and dwells there and sows seeds, causing them to be born again by water and the Spirit, and makes man be like Him after the likeness of Him through Christ Jesus, establishing them as His sons.

Without full understanding of God's eternal plan (truth), we still remain in darkness, unable to see what God has prepared for us in His love, in emptiness, unable to hear what God says, and in confusion, wandering in the depths of God's wisdom and knowledge.

Please be understood clearly that the New creation is not re-creation or restoration. It is completely new and never done in the First creation in which man of flesh was created. The New creation is performed according to the revealed purpose of the will of God.

At least the New creation began when ‘the man dust’ was made into a being of living soul before he came into the Garden of Eden in Genesis 2:7. In Romans 5:12, Paul specifically uses the terms ¹⁶⁾‘the sin’, ¹⁷⁾‘into the world’, and ¹⁸⁾‘the death.’

However, translations like the Korean Revised Version, the Common Translation, the Modern Version, and the New Translation omit the definite article ‘the’ in their translations of ‘the sin,’ ‘the world,’ and ‘the death.’ Even the KJV, NIV, and Jerusalem Bible translate these terms as just ‘sin’ and ‘death’ without the definite article.

16)The sin (Gr. *η αμαρτια* [he hamartia])

17)Into the world (Gr. *εις τον κοσμον* [eis ton kosmon])

18)The death (Gr. *ο θανατος* [ho thanatos])

The lack of understanding of ‘the sin’, ‘the world’, and ‘the death’ is what underpins the dogmatism of original sin. Why did this happen? It is because the translators missed the point that Paul was speaking in spirit and in truth.

When Paul refers to ‘the sin,’ ‘the world,’ and ‘the death,’ he has specific reasons to pinpoint, that everyone must know. Then, what are ‘the sin,’ ‘the world,’ and ‘the death’ that everyone must know?

They refer to each person’s own sin of unbelief in the Word of God’s New creation, each person’s own world of flesh, and each person’s own death, which is the cut-off from God and the resultant loss of eternal life. When Paul speaks of ¹⁹⁾‘one man’, he does not say ‘the one man,’ since ‘henos anthropos’(Gr. *ενος ανθρωπος*) does not include the definite article ‘the’.

19)One man (Gr. *ενος ανθρωπος*[henos anthropos])

The issue of accepting or rejecting reconciliation from God through faith is not just a matter concerning 'the one man' Adam, but a matter of choice for each and every individual person, known as you and me in His revealed purpose of New creation.

In the New creation, God, through His Word, gives birth to a heavenly son of God in each earthly person who believes in Him as He has revealed through Christ.

Each person born in this way in the New creation is the being who is more precious than the entire universe to God, because the universe is prepared for His New creation in which God's sons are born of Him in His love, and they will be made like Him eternally after the likeness of God the Father and will become one with Him in Christ.

It is written,

| *“For what is a man profited, if he shall gain the whole
world, and lose his own soul?”*

(Matthew 16 : 26 , KJV)

How could a loving God, who makes each individual so precious, allow the one person’s sin to be passed down and corrupt His whole New creation for generations? He did not.

So, what is the truth? It is the self-imposed human bondage, following their own knowledge of good and evil, entangled themselves through their own self-faith.

After God proclaimed His Word of reconciliation to all people through Jesus Christ, anyone who reject God’s reconciliation is not under a general sin but under the unique ‘sin’ that makes everyone a sinner. This is the sin of not believing in Jesus Christ, who is the one that the Word became flesh and who forgave our sins

and became the way, the truth, and the life to the Father in the New creation. Therefore, after He has forgiven all all sins of all men, the only sin left is the sin of not believing in Him.

Consequently, for God, from the First to the Last for all men including Adam, not believing in His Word is 'the sin.' Since the Word became flesh, the Word and Jesus Christ are one.

'The world' refers to the personal world each individual creates within and around himself when he does not believe in Jesus Christ, following his own knowledge of good and evil, and pursuing the lust of the flesh, the lust of the eyes, and the pride of life.

No one is exempt from this. Every person, according to his knowledge of good and evil, lives in his own world structured by the lust of the flesh, the lust of

the eyes, and the pride of life. Thus, 'the world' is both each person's world who does not believe in Jesus Christ and the collective world of all such people.

Each person lives in his own world through the lust of the flesh, the lust of the eyes, and the pride of life, and thereby these individual worlds form together one large world of the flesh.

'The death' is the self-imposed cut-off(separation) from God by those who do not believe or who do not accept God's reconciliation with revealed faith, including the resultant loss of eternal life. This is the death that came to each person, beginning with Adam, who did not believe in God's Word.

Therefore, the natural death of all living creatures under law of First creation is not the death that Paul said. This confusion of the death between natural death of living creatures under the First creation and the

spiritual death of sin resulting from the unbelief of God's Word, the cut off from God under the New creation, was merely caused by the failure of comprehending 'the man dust'(the man of dust) in Genesis 2.

The so-called Adam's fall is his own trespass that has nothing to do with our faith in God, if we really understand that God's New creation was planned long before Adam's trespass as it is written in Genesis 1:26.

Today, the writer sees that there is a serious misunderstanding about death. This is because death is viewed through the eyes of the first man of the flesh. The first man understands nothing about death except the physical death of the body of the flesh.

When Adam was called into the Garden of Eden for God's New creation of him after he was made 'a being of living soul'(Heb. *לְנֶפֶשׁ חַיָּה* [le-nefesh chaya]), knew nothing beyond physical death when he sinned.

That is why Adam and Eve sinned believing the serpent's words, 'Ye shall not surely die', while abandoning God's Word. When Adam ate the fruit his wife gave him, he was shifted from a being of living soul toward God to merely an ²⁰⁾animal, losing the 'le' (Heb. לֵךְ), prefix meaning 'toward' God. At that moment, not only did he lose the eternal life he hoped for, but also his existence as a being of living soul toward God was cut-off from God.

He returned to his former existence of the man belonging to the dust of the earth though he was completely unaware of this death. Actually he became worse than this, because the ground under his dominion was cursed through his trespass.

If his eyes of heart had been opened to see the Alpha death, which is his immediate cut-off from Yahweh God, and the death of Omega which is the resultant loss of eternal life, when he ate the fruit of the tree

20)Animal (Heb. חַיָּוִּי נֶפֶשׁ חַיָּה [nefesh chayal])

of the knowledge of good and evil that his wife gave him, he would not have fallen into the serpent's fleshly temptation.

Anyone who is called by God does not listen to His voice with ears to hear but turns to follow another pleasing voice falls due to his unbelief in the Word of God. One of Jesus disciples asked Him to allow him to first go and bury his father.

Jesus responded,

“Let the dead bury their dead: but go thou and preach the kingdom of God”

(Luke 9 : 60 , KJV)

Even though someone may become a disciple of Jesus, if he has not fully received God's reconciliation, he still thinks that he should seek first his own earthly matters. Unfortunately, this is what happens with many religious people who follow Adam as their model today.

Those who abandon God's voice and follow the voice of the serpent, or their own voice, or anything else, are all cut off from God and are, therefore, spiritually dead, which will result in their loss of eternal life they hope for.

By abandoning God's voice and following Adam's example, even though they may be physically alive on earth as Adam did, they have gone from being 'lenefesh chaya' (Heb. ^{לֵנֶפֶשׁ} ^{חַיָּה}) to 'nefesh chaya' (Heb. ^{נֶפֶשׁ} ^{חַיָּה}), meaning they are living toward the earth but dead to God. Therefore, those who are cut off from God's New creation are fit to bury those who are physically dead.

The cause of becoming a sinner against God's New creation is the same for all humanity. Those who have received God's reconciliation seek first the kingdom of God and His righteousness. This is truly the case for anyone who has faith in God's Word.

It would have been good if Adam had known it. The transformation of a person's being begins here. Those who truly believe in Jesus Christ, both the inner person born of God and the outer person born of the fleshly parents, seek first the kingdom of God and His righteousness.

Otherwise, they will waste the limited life time given to them for the New creation while seeking first the world and its righteousness, and thereby they will be both spiritually and physically cut off from God, leading to the loss of eternal life.

But for those who are born of God, the physical death of the outer person is merely the shedding of the clothes of flesh.

Still many people who are in Christ refer to the kingdom of God as the afterlife. That shows that they do not yet understand 'the death.'

For those who have received God's reconciliation, physical death is just the shedding of the physical clothes of flesh, but for those who have not received His reconciliation, the immediate cut-off from God and physical death is the first death leading to the second death into the lake of fire.

Since the outer person is visible to the physical eyes while the inner person is not, many people who believe in Christ still remain confused about death like this.

All living creatures, including humans, under the law of First creation set by God surely die and return to dust. That is why God predestined to give eternal life to those believe in His Word in the New creation of man.

While both the first man of the flesh and the second man of the spirit speak of the same words of 'life' and 'death', but the life spoken of by the first man of

the flesh refers to temporary existence, while the life spoken of by the second man of the spirit refers to eternal existence as God's son.

God's revealed purpose is to turn temporary being into eternal being through His work of New creation according to His predestination. The dogmatism of original sin contains the idea that if Adam had not eaten the fruit of the tree that Yahweh God commanded him not to eat, he would have lived forever in the flesh.

However, this is a grave misconception that come about by the ignorance of those people who could not discern the truth of God from the knowledge of good and evil of man. The physical death of the first man, whether Adam or anyone else, follows the law of the First creation. The sons of God who attain eternal life through the New creation transcend the law of temporary existence of the flesh in the First creation.

No one in the First creation, can have eternal life without God's New creation. When Romans 5:11 transitions to verse 12, the phrase 'dia touto'(Gr. *δια τουτο*), meaning 'therefore' or 'through this', appears. 'Therefore' implies that what was already said in verse 11 serves as the reason.

However, when we examine verse 12, the statement defies our common sense and the knowledge of good and evil. For this reason, Korean translations like the Common Translation, the New Translation, and the Modern Bible omit 'dia touto'(Gr. *δια τουτο*).

The English Jerusalem Bible translates 'dia touto' as 'Well then.' But, if we translate 'dia touto' not as 'therefore' but more specifically as 'through this,' what does it mean? Something clear comes to mind. The writer of this paper believes 'through this' refers to 'through God's reconciliation.'

Reconciliation with God brings eternal life to those who receive it, but it becomes the sin for those who reject it.

Therefore, ‘the sin’ entered ‘the world’ through each person, and through ‘the sin’ ‘the death’ came to all men. This is what Paul said, and we already examined it earlier. Despite God’s reconciliation for all humanity, if one person (each person) does not accept that reconciliation, ‘the sin’ (not believing in Jesus Christ) enters ‘his world’, and through ‘the sin’, ‘the death’ (separation from God) comes to him.

It is not that Adam’s sin is inherited by everyone, but that each person, like Adam, does not believe in God’s Word of reconciliation or does not believe in Jesus Christ, who is the one that the Word became flesh, who is the Ultimate source of God’s creation from the First to the Last, and who is the Ever—perfecting Consummation of God’s creation.

Each person's sin is the sin that each person individually commits. The cause of Adam's sin was the lust of the flesh, the lust of the eyes, and the pride of life, and 'the sin' was the loss of faith (unbelief).

Adam's eating of the fruit from the tree of the knowledge of good and evil was the result of his unbelief.

The only path to eternal life revealed to all humanity is to believe willingly in God's Word of New creation through their free will. Because the good pleasure of God is to make men into His sons who have free will just like Him and, in Him through Christ they become one in love, life, holiness, truth, and spirit with that free will.

It is really amazing grace of God that we are called into His New creation, which was predestined before the foundation of the world.

God counts the faith of those who believe in His revealed Word as righteousness and makes them His sons with eternal life through His New creation.

However, even though Adam was the first person among people to enter the Garden of Eden (the place of faith), he failed to have the faith to believe in the Word revealed to him by the God who loved him.

Today, we can see many of us, like Adam, rely on their own self-faith. That is why, 'the sin' enters each person's 'world,' individually and collectively who, by following their own desires and fleshly instincts, live according to the knowledge of good and evil, and through 'the sin,' 'the death' comes to them, because they sinned.

In Romans 5:12, Paul states, 'In this way, the death passed upon all men, for that all have sinned.' In other words, Paul did not say, 'Because Adam sinned,

the sin was inherited.’ But he said “death came and passed upon all men, for that all have sinned.” Adam is the ²¹⁾‘type’ of all disobedient first men, whereas Jesus Christ is the type(model) of all obedient second men. Romans 5 speaks of these two models of all men.

Therefore, even if we are called by God, we are lost from Him after His calling, when we choose to follow Adam who was a descendant of the man created by God and entered the garden of faith, for the New creation but abandoned that faith and sinned.

However, Christ Jesus is the Firstborn Son of God who is the one that the Word become flesh. God created all things through His Word and the Word was the Ultimate source of God’s creation as well as the Ever-perfecting Consummation of it. He has always existed, exists now, and is coming.

21)Type, Model (Gr. *τυπος* [typos])

Thus, it is clear that the first man Adam sinned cannot be the model of the Creator and coming Savior. He is called the last Adam because He is the type who makes the created first man into the last man just like Him with eternal life through God's New creation.

Therefore, the one man who lived temporarily, Adam, cannot be the model of the one who has always existed, exists now, and is ²²⁾coming.

The Father God is the only model of Jesus Christ to follow. There is none other than the Father God who can be His model.

Christ Jesus is the image of the invisible Father, and He revealed to us the likeness of God through His life, death, and resurrection on this earth, since He is the Ultimate source of creation in both the First creation and the New creation, as the first man of flesh was

²²⁾Coming (Gr. *ο ἐρχομενος* [ho erchomenos])

created in Him, and also the second man of spirit is being created in Him until the final judgment day.

Since Christ Jesus came to the earth as the model of all men to follow, who would like to become God's sons, the New creation era for them was ushered in by Him.

During this unprecedented wondrous great time of grace granted to men, anyone who believes in Him is made into a son of God in his own temporary life time on earth in God's New creation.

Romans 5:13 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

αχρι γαρ νομου αμαρτια ην εν κοσμω
Achri gar nomou hamartia en en kosmo
αμαρτια δε ουκ ελλογεται μη οντος νομου.
hamartia de ouk ellogeitai me ontos nomou

2 *The King James Version Bible*

For until the law sin was in the world:
but sin is not imputed when there is no law.

3 *New International Version Bible*

For before the law was given, sin was in the world.
But sin is not taken into account when there is no law.

4 *The Jerusalem Version Bible*

Sin existed in the world long before the Law was given.
There was no law and so no one could be accused of the
sin of 'law-breaking',

Faith, law and sin

God counts the faith of those who believe in His Word as righteousness. God calls us through His Word, and we respond to that Word through faith. This calling of God which is open to all men is the gracious God's will for His New creation of them.

God justifies and reconciles to Himself those who believe in His Word through faith, and He makes the first men of flesh into the new second men of spirit, His sons in His New creation through Jesus Christ.

In other words, God created man in His image according to His good pleasure in His First creation, in the Alpha, when there was no man on earth.

Before man was created, God first spoke of two kinds of plan of creations (the Alpha and the Omega), which He held within Himself, as it is written in Genesis 1:26: God said,

"Let us make man in our image after our likeness and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth."

The first one is to create man in His image and the New one is to make man like Him after the likeness of Him. When there was no man yet on earth God first declared His holy plan. After that He created man in his image, He did not command man to believe in His Word, for His time of New creation has not yet come.

Therefore, faith was not required of man until the time of New creation which began from Adam. God's purpose of revealing His Word to men is to cause those who hear His Word to listen with ears to hear

and believe in His Word to be born again first, and after that, make them like Him after the likeness of Him so that they may become His sons with eternal life.

Therefore, in the New creation, God gives His Word to men, counts as righteousness the faith of those who believe in His Word, and after that, according to His good pleasure, makes them to be conformed to the image of His Son, Christ Jesus, making them like God according to His divine plan. God's plan of creating a new man of spirit and truth completely transcends His First creation.

Whatever good, evil, virtue, or cruelty a created man in the First creation has practiced according to his knowledge of good and evil in the flesh it has no bearing on God's preordained plan for the New creation. Because God works out everything in conformity with the revealed purpose of His will.

Therefore, the so-called Adam's original sin neither can nor will work against God's New creation. The knowledge of good and evil that man has is the knowledge the first man instinctively devised after he was created to live a beneficial life of flesh on earth so it is not God's thoughts and ways of New creation as it is merely human thinking and human path in the First creation.

Do not be surprised. Adam, who came to the Garden of Eden had already some kind of the knowledge of good and evil before he was tempted by the serpent.

That is why he was commanded by God not to eat of the tree of the knowledge of good and evil. Thus, both man's good and evil practised according to that knowledge are sins that deviate from the goal God set to make man a new being in love, life, holiness, and truth in the New creation.

Therefore, all of the worldly people whether they are called as saints and righteous people, are sinners too if they are not in God's New creation.

For those who live according to human standards are all the same before God. Man's goodness applies only to the advantages or disadvantages of earthly people because man's goodness knows nothing of God's love, life, holiness, or truth.

Human goodness is rooted in the flesh, where what is advantageous (good) to one side is disadvantageous (evil) to the other, so they call each other evil.

The good pleasure of God's will in performing His New creation transcends all the concerns and knowledges of the flesh, making it unbearable to the first men. That is why they instinctively deviate from the goal that God set for them. The first men of flesh perceive what is disadvantageous to the flesh as evil and reject it.

Even if humans differentiate between good and evil through morals, ethics, religion, discipline, philosophy, law, and so on, but none of these contain the pleasure of His will and His wisdom that transcends the ephemeral advantages and disadvantages of the flesh.

Only those who are called by God and believe in His Word participate in the pleasure and wisdom of God for His New creation even though it causes sufferings to them from the world.

The knowledge of good and evil which the first men of flesh have serves only to keep them trapped within themselves.

Therefore, whether one is separated from God because of sin under the law of Moses or is separated from God without the law by deviating from God's thoughts and ways of His New creation they are all under 'the death' because of the sin of unbelief.

Please be understood that even if one does not acknowledge sin as sin because there is no law, still it is not the righteousness of God that comes by believing in His Word.

Therefore, before God who performs the New creation, there is no righteous person apart from those who believe in His Word, so all people, regardless of their earthly good or evil, remain under the death.

And their immediate and continuing death is cut-off from God because of unbelief in His Word and the resultant loss of eternal life, which comes only to those who have faith in God.

God predestined that humans would become His sons by faith, walking in His ways according to His thoughts. Even before He created man He set His thoughts and His ways as their goal for faith and life.

As it is written,

“For whom He did foreknow, He did also predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren”

(Romans 8 : 29 , KJV)

Therefore, anything that deviates from this goal (mark) of New creation is the sin. For this reason, God saves sinners through His Firstborn Son, Jesus Christ, who fulfilled the goal of righteousness in love on earth.

The God who called us first forgave all our sins through the death of Christ Jesus on the cross. Otherwise, we could not even approach Him.

Therefore, the righteousness of Alpha and Omega for us are this; First to believe in Christ Jesus, who is the one that the Word became flesh, and then, in Him, to follow His example of life, death, and resurrection without ceasing and finally become holy and blameless sons of God.

Thus, the righteous before God are those who believe in His Word and fulfill His good pleasure for men.

The sons of God do not engage in any harmful doctrinal disputes, debates over good and evil, or religious controversies, because these are the matters of the flesh belonging to the dust of the earth.

Instead, they seek to illuminate the truth so that people may hear God's good pleasure with ears to hear and be guided toward the goal, helping them to discern God's voice of life from other voices of destruction.

Romans 5 : 14 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*αλλ εβασιλευσεν ο θανατος απο αδαμ μεχρι μωσεως ,
All ebasileusen ho thanatos apo Adam mechri Moseos
και επι τους μη αμαρτησαντας επι τω ομοιωματι της
kai epi tous me hamartasantas epi to homoiomati tes
παραβασεως αδαμ , ος εστιν τυπος του μελλοντος .
parabaseos Adam hos estin tupos tou mellontos*

2 *The King James Version Bible*

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

3 *New International Version Bible*

Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

4 *The Jerusalem Version Bible*

yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law. Adam prefigured the One to come,

Nevertheless, the death reigned from Adam to Moses,
even over those who did not sin after the likeness Adam's
trespass, who is the figure of him(anyone) who is to follow.

From Adam to Moses

Yahweh God gave the law to the Israelites through Moses. It is clearly evident here that Paul is not advocating the dogmatism of original sin.

If Paul intended to speak of original sin, he would not have said, “from Adam to Moses,” but would have used such phrases like ‘from Adam and for all generations after’ or ‘for all who are born after Adam.’

The absurdity of the dogmatism of original sin is seen in the idea that even those who have not yet been born are predetermined to be sinners because of Adam. Why do they think like this? It is because original sin is very convenient for religious leaders to condemn all people as sinners, instill fear in them,

and keep them bound as religious followers. As a result, everyone is trapped in original sin without knowing the reason.

Those who made the dogmatism of Adam's original sin took advantage of his sin (the darkness) by making it a light to them for their dark purpose.

The dogmatism of original sin seems very logical on the surface, as it asserts that Adam, who entered the Garden of Eden is the first man created by God and the ancestor of mankind, and therefore, his sin is passed down to his descendants.

But he is a descendant of the first man, Adam, and God had already punished Adam sufficiently and justly for his sin at that time. To God, each individual is precious just as Adam was when he was put in the place of faith. Therefore, those who speak of original sin absolutely disregard each person who is more

precious than the whole universe in the presence of God, and do not understand God's explicit plan to make each person as His son through His New creation, and to share holy love and unity with them according to His good pleasure of His will.

If we were to dig deeply into the dogmatism of original sin that arose from the knowledge of good and evil, we would end up concluding that even Jesus is a sinner, as He is also a descendant of Adam according to the flesh.

In this way, people have dug a pit of original sin for themselves and for all men who follow the dogmatism in which the Savior cannot be the Savior. Translated Bibles have mistakenly rendered God's words to Adam after he sinned in Genesis 3:22 as this:

| *"Behold, the man is become as one of us, to know good
and evil..."*

But the correct translation must be ‘as one of it.’ Why? Because, Adam, by eating the fruit, sowed the seed of the knowledge of good and evil in his heart, and it grew, making him like one of the trees of the knowledge of good and evil. In short, Adam reaped what he had sown in his heart.

In Romans 5:14, translated Bibles have rendered the phrase as “a figure of him that was to come.” But Adam is actually a “figure of the one who follows (imitates) him.” How can those who have translated Genesis 3:22 and Romans 5:14 in this way claim to be revealing the truth?

If those who argue for original sin hear what the writer says here, then they will now try to prove that Jesus is not a sinner with all sorts of convoluted explanations, attempting to make a case that is not really a case. It is time to boldly discard such false and vain knowledge of good and evil as rubbish.

So why did humans become sinners? It is because they did not hear God's Word with ears to hear and did not believe in it, or even they heard it but rejected it, following their own thoughts and walking in their own ways according to the flesh, deviating from God's thoughts and God's ways.

Nevertheless, God continues to call men to believe in His Word through Scripture and through His messengers, because God's holy purpose of New creation is to make the first men of flesh into the second men of spirit, His sons through Jesus Christ.

God's eternal good pleasure is for the human beings created in the First creation to, through faith in His Word, become His sons by being conformed to the image of Christ Jesus, the Firstborn son of God through His New creation since the first man created in the image of God is only His house and field.

God will create wondrous new beings by dwelling in His house and sowing his words of life in His field in the New creation.

Accordingly God has to dwell in His house and sow the seed in His field to achieve that goal given to men. Therefore, He gave them God's thoughts and ways as their guide for that goal.

The amazing grace period of New creation given to the first man of flesh will continue until the final judgment. But the life time given to each man of the flesh is limited for the New creation.

Moreover, the first man is in darkness, unable to see what God has prepared for him, in emptiness, unable to hear the Word of God, and in confusion, unable to understand in his heart. Yet this state is the basis for grace, in which light, fullness, and order can be brought forth to those who believe in God's Word.

It is not sin that man is in the state of darkness, emptiness, and chaos since he is created in the flesh. But it is sin that man does not come out of that state by not listening to God's Word of calling.

Certainly sin is committed by people when they, without knowing God's good pleasure of His will for them to walk in God's ways according to God's thoughts in His New creation, choose by their own free will to walk in their own thoughts and ways, making the darkness their light, the emptiness their fullness, and the confusion their order, thus creating their own world of lusts and the knowledge of good and evil.

Therefore, God declares that all such thoughts and ways are sins because they deviate from the standard He set for the New creation. Moreover, everyone who lives in that world is born and raised by the desires of their mother and the knowledge of good and evil of

their father. Lust of the flesh is the mother of all people, and the knowledge of good and evil is their father. All people on earth follow their mother's lusts and their father's knowledge of good and evil.

Thus, God, through Jesus Christ, forgives the sins of those who walk in their thoughts and ways of the flesh and calls them into the New creation, where they are completely changed into new beings by walking in God's thoughts and ways and fulfilling His good pleasure.

The beginning of God's New creation of men is the reconciliation with God for those who are called out by Him from the dust of the earth.

It starts with the revealed faith of rejecting their mother, lusts of the flesh, and their father, the knowledge of good and evil. There are many among those who are called but do not abandon (crucify)

their lusts and knowledge of good and evil. They always follow the pattern of Adam, who deviated from God's standard(command) given to him. When original sin is refuted, people often rephrase it as the 'sinfulness of the flesh.'

However, when God speaks to people about their sin, He is telling them the grace to be given to each of them through His New creation, which He has predestined for them, so that each person may be conformed to the image of Christ and become his true self.

Please bear in mind God does not say that men are trapped in the sinfulness of flesh. The explicit purpose of God to tell about sins of men is that they might come into His New creation from where they have gone astray.

To say clearly, the flesh created in God's image is His house, His field, His vessel, His instrument, and food for life to consume.

The real issue is who dwells in that house, what is sown in that field, and what is contained in that vessel. If sin is placed in the vessel, he becomes a sinner, and if righteousness is placed in it, he becomes righteous, and if the seed of inner man eats the food, he becomes God's son.

If the flesh is used as an instrument for sin, it becomes an instrument of sin, and if it is used for righteousness, it becomes an instrument of righteousness.

Furthermore, if the flesh (which is mortal) is consumed by the Word of life, it leads to life, but if the flesh consumes the Word of life, it leads to death.

The flesh itself is not sinfulness; it is a matter of how the flesh is used—whether for life or for death—which is a matter of faith. However, the flesh is in a state of darkness, emptiness, and confusion, until God brings light, fullness, and order to it through His Word.

This is really the profound wisdom of God who predestined the New creation of men, because He made chaos, emptiness, and darkness of man as the basis to receive order, fullness, and light.

That is why God became the Alpha and the Omega, the First and the Last, and the Ultimate source and Ever-perfecting Consummation. Let us remember that sin is missing the marks that God has set for us. Therefore, sin is not believing in the predestined plan of New creation revealed by God through His Word and deviating from that plan.

When God reveals to people through His Word that they have deviated from His plan, He is actually telling His amazing grace to sinners for their salvation through His New creation. Therefore, if people speak about sin without believing in God's good pleasure and His plan, they are speaking from their own standard, which is the knowledge of good and evil that has nothing to do

with God’s standard. This is the confusion (chaos) into which many religious people have fallen. Let's examine Romans 5:14, particularly the phrase ‘tupos tou mellontos’ (Gr. *τυπος του μελλοντος*).

GREEK	DEFINITION
<i>τυπος του μελλοντος</i> (<i>tupos tou mellontos</i>)	a type (model) of him who is to follow.
<i>μελλοντος</i> (<i>mellontos</i>)	genitive singular of the present participle active, meaning of him who is to follow.
<i>τυπος</i> (<i>tupos</i>)	type, model, pattern

Let us see how three English translations of the Bible have rendered ‘tupos tou mellontos’(Gr. *τυπος του μελλοντος*).

BIBLE VERSION		VERSE
King James	Adam	who is the figure of him that was to come
New International		who is a pattern of the one to come
The Jerusalem		He prefigured the one who was to come

As far as the writer knows three translations of the Bible have gotten it wrong.

First of all, the Bible does not refer to Jesus Christ as ‘mellontos’(Gr. *μελλοντος*) meaning ‘the one who is to follow’, but it clearly calls Him ‘ho erchomenos’(Gr. *ο ερχομενος*) meaning ‘the one who is coming’ or ‘the one who is always coming.’ For example:

<i>‘ho erchomenos’(Gr. ο ερχομενος) Bible verse</i>	
<i>Matthew 3 : 9 < KJV ></i>	<i>“I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I...”</i>
<i>Matthew 11 : 3 < NIV ></i>	<i>“...Are you the one who is to come, or should we expect someone else?”</i>
<i>Matthew 23 : 39 < NIV ></i>	<i>“...Blessed is he who comes in the name of the Lord.”</i>
<i>Mark 11 : 9 < NIV ></i>	<i>“Hosanna! Blessed is he who comes in the name of the Lord!”</i>
<i>Luke 7 : 19 < NIV ></i>	<i>“Are you the one who is to come, or should we expect someone else?”</i>
<i>Luke 13 : 35 < NIV ></i>	<i>“...Blessed is he who comes in the name of the Lord.”</i>
<i>John 1 : 15 < NIV ></i>	<i>“...He who comes after me has surpassed me because he was before me.”</i>

Hebrews 10:37 < NIV >	<i>"For in just a very little while, He who is coming will come and will not delay."</i>
Revelation 1:4 < NIV >	<i>Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne.</i>

There are many other references, such as Luke 7:19, Luke 19:38, John 1:27, John 3:31, John 6:14, John 11:27, John 12:13, Revelation 1:8, Revelation 4:8, and Revelation 11:17, that show that 'the one who is coming' or 'the one who is always coming' is 'ho erchomenos' (Gr. ο ερχομενος).

Jesus Christ is always coming anew, in love, in life, in holiness, and in truth, wherever and whenever for His New creation of men. The first man, Adam, can not be His model. His model is only the Father God. Jesus said,

| "Anyone who has seen me has seen the Father"

(John 14:9, NIV)

It is written,

“He that cometh comes from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all”

(John 3:31 KJV)

Jesus Christ came from heaven as the only model that all people would follow Him in God's New creation. The one 'who is always coming' makes us 'New' again and again each time we receive Him. So who is the 'tou mellontos' (Gr. του μελλοντος) that Paul speaks of?

Every first person of the flesh, unaware of God's good pleasure in performing the New creation amidst their darkness, emptiness, and chaos, whether intentionally or unintentionally, follows Adam as his model according to man's instinct of the flesh.

The first person takes the lust of the flesh, the lust of the eyes, the pride of life, and the knowledge of good and evil which Adam pursued, as his standard (value)

in the world. Since each person takes Adam's standard as his own, Paul called Adam the model of each person (*μελλοντος*[mellontos]). In contrast, Jesus Christ is 'ho erchomenos'(Gr. *ο ερχομενος*), the one who is always coming for the New creation of them who believe in Him.

The loving God made Jesus Christ the 'tupos'(Gr. *τυπος*) of righteousness and life so that people might follow Him and become sons of God in the New creation. 'Mellontos'(Gr. *μελλοντος*) refers to each person who follows Adam, the 'tupos'(Gr. *τυπος*) of sin and death. But the 'tupos'(Gr. *τυπος*) of righteousness and life is Jesus Christ, 'ho erchomenos'(Gr. *ο ερχομενος*).

He is the Firstborn Son of God, the image and likeness of God. Therefore, those who believe in Him are to be made like God. As Jesus Christ is 'ho erchomenos'(Gr. *ο ερχομενος*), so too are those who come to Him 'ho erchomenos'(Gr. *ο ερχομενος*).

This wondrous truth is being fulfilled in His New creation. Jesus said,

"I am the bread of life; whoever comes to me (ο ερχομενος [ho erchomenos]) will never go hungry, and whoever believes in me will never be thirsty"

(John 6 : 35 , NIV)

Just as Adam did not listen to Yahweh God's voice and instead followed the serpent's words, today, too many people read the Bible but follow Adam as their model of fleshly life.

Certainly this is not an issue of original sin but a serious problem of each person's 'ears to hear.' Anyone who really wants to hear listens to the Word with 'ears to hear' and he will eventually have his 'ears to hear' opened and will be able to hear.

However, many people of the flesh only hear what they want to hear or what they have already heard, and thus their 'ears to hear' are not opened.

It is written,

*“For the flesh desires what is contrary to the Spirit, and
the Spirit what is contrary to the flesh”*

(Galatians 5 : 17 , NIV)

If anyone seeks to hear the knowledge of good and evil that opposes the desires of the Spirit, his spiritual ears will be closed while his physical ears are opened, and if anyone seeks to hear the Word that opposes the desires of the flesh, his physical ears will be closed while his spiritual ears are opened, through his free will choice.

If, like Adam, one hears God's Word but does not truly listen, they fall into ²³⁾‘parakoe’ (Gr. παρακοη) but if, like Jesus Christ, one listens with ‘ears to hear’ and enters into the Word, they reach ²⁴⁾‘hypakoe’ (Gr. υπακοη). In Romans 5:14, Paul is saying that Adam is the model for each person living according to the flesh, but the

23)Disobedience or unwillingness to listen (Gr. παρακοη [parakoe])

24)Obedience or attentive listening (Gr. υπακοη [hypakoe])

translators, failing to hear with 'ears to hear', misunderstood and translated Adam as a model of Christ Jesus.

As a result, God's truth and man's knowledge of good and evil have become intertwined today. Therefore, anyone who believes in the truth must first cut off the dogmatism of original sin with the sword of the spirit, because he is already freed from all sins by Christ Jesus.

Romans 5 : 15 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

*αλλ ουχ ως το παραπτώμα, ούτως και το χάρισμα ει γαρ
All ouch hos to paraptoma houtos kai to charisma ei gar
τω του ενος παραπτώματι οι πολλοι απεθανον, πολλω μαλλον
to tou henos paraptomati hoi polloi apethanon pollo mallon
η χαρις του θεου και η δωρεα εν χαριτι τη του ενος
he charis tou theou kai he dorea en chariti te tou henos
ανθρωπου ιησου χριστου εις τους πολλους επερισευσεν.
anthropou Iesou Christou eis tous pollous eperisseusen*

2 *The King James Version Bible*

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

3 *New International Version Bible*

But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

but the gift itself considerably outweighed the fall. If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift.

The gift and the trespass

The grace of reconciliation that God has proclaimed to all people, and the gift of life given to all who believe in Christ Jesus through their free will, by the death and resurrection of Jesus Christ, is far more abundant than the death that comes to those who follow Adam's sin through their free will.

Paul is not speaking of the inheritance of original sin here at all. Because it is man's free will to follow Adam or Christ Jesus.

If you do not have the free will to come into God's New creation, you will never become a son of God. The dogmatism of original sin claims that Adam's original sin is far more powerful than God's grace and

the gift of Jesus Christ, preventing those people who believe in Christ Jesus from coming out of the pit of original sin. In other words, original sin is inherited, but God's grace and the gift of Jesus Christ are not inherited.

That is, the believers can not receive the free gift of complete forgiveness of sins because of the original sin inherited.

People who are trapped in this inherited original sin believe they have no free will and do not believe in or hope for the transformation of their being into pure and holy one through God's predestined New creation.

However, Paul is revealing the truth that is opposite to the dogmatism of original sin. In fact, this paper is written with the earnest hope that people must be released from the trap of original sin.

How can those who claim to believe in Jesus Christ, yet are trapped in the dogmatism of original sin be said to be living in the abundant grace of God and Christ?

Almost every time When people make mistakes or sin, they immediately hide behind the original sin, saying that they couldn't help it. For them, every mistake or sin (walking according to the flesh) is not their fault but the fault of original sin.

This is essentially the manifestation of the knowledge of good and evil: Taking credit themselves for the good, and blaming their ancestors for the evil. The Jews said,

"The fathers have eaten sour grapes, and the children's teeth are set on edge."

(Jeremiah 31 : 29 , KJV)

But God told them,

“Everyone shall die for his own iniquity; whoever eats the sour grapes, his teeth shall be set on edge.”

(Jeremiah 31 : 30 , KJV)

Just as in the past, so today, too many people who are called by God actually do not advance into the newness of the Spirit within God’s abundant grace but instead cowardly justify themselves by blaming the original sin or their ancestors, wielding the knowledge of good and evil.

However, through Ezekiel, God clearly speaks about sin and righteousness, saying,

“The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself”

(Ezekiel 18 : 20 , NKJV)

In other words, God declared that neither sin nor righteousness is inherited. God judges each person to live or to die based on whether they live according to the standard He has given them. He ensures that each person reaps what they sow.

Once again, it must be emphasized that Adam was sufficiently punished for his own sin by God. That was enough—more than enough.

Because of his trespass God sent His Firstborn son Jesus Christ, the seed of the woman as the Savior, and Creator to the earth for His New creation. In this way Adam became a model for those who do not believe in God's Word.

As Adam was the first person called into God's New creation, he became a vivid example of disobedience by not believing in God's Word and making His grace void. In other words, Adam did not realize that he was

created as God's house and field and called into God's New creation but instead became a lost house and field from God through his disobedience, which was the exercise of his own free will.

Today the dogmatism of original sin became a unique obstacle, prison, and pit that prevents believers in Jesus Christ from returning to God as His true houses and fields, and achieving 'their true self,' the holy beings as God's sons as they should be in God's New creation.

This pit is a bottomless abyss of the knowledge of good and evil, into which those who claim to know God have mistakenly fallen, and into which they lead many others.

Before the foundation of the world, the God of love has, in His wondrous plan, predestined that the people He would call to become beings more precious than

the entire universe, and He accomplishes this purpose through Jesus Christ in His New creation. However, many people, even though they believe in God, do not know this amazing grace and have made themselves insignificant before God.

When Adam sinned, God's New creation was put under the grace period of waiting for coming Christ, not because Adam's sin will be passed down from generation to generation, but because God will make His grace more abundant for men's sins.

During this period particularly the sin of unbelief in God's Word will be clearly shown to men, and they will come to know the Savior will come to save them from the sin of deviation from God's New creation.

If we are freed from the dogmatism of original sin then, what should we do? Or should we who are saved by Christ simply stand by and watch those who

trapped in the abyss of original sin? Those people do not even try to escape from it; Instead, they enjoy it and build their own hell there.

Anyone who has ears to hear will understand the parable of the rich man and the poor Lazarus that the rich man fell into his own hell which he built.

Today the abundant grace of Christ given to us has become almost a vain thing for many who trapped in this dogmatism because they read, listen to, and think about the Word of God with Adam's eyes, ears and heart, who made the grace of God void by following the serpent in the Garden of the New creation.

Therefore, those who are reconciled to God must always remain vigilant, living according to the spiritual standard of becoming 'their true self,' not being swayed by other voices but always striving to live in the Word, through the Word, and enter deeply into

the Word. But today too many religious leaders try to understand the Word of God through outside human sources and with their own thoughts, and teach them as truth to their follows.

Now let us stop this practice of mixing the knowledge of good and evil with the Word of God. Before Adam entered the Garden of Eden, he was already living according to the knowledge of good and evil of the flesh.

That's why God commanded not to eat from the tree of the knowledge and good and evil. In other words, he was alive to the flesh but spiritually dead to God as a man of dust.

Therefore, God breathed into him the breath of life to make him 'a being of living soul' (Heb. לְנֶפֶשׁ חַיָּה [le-nefesh chaya]), and commanded him not to eat from the tree of the knowledge of good and evil in the Garden because

he would surely die if he ate from it. Repeating again, the death God said to Adam is his cut-off from God by returning to former man of dust, which is his immediate death, and the loss of eternal life, which is to be attained in the New creation.

In other words, those who disobey the Word of God by following the knowledge of good and evil will be not only immediately cut off from God concerning the truth of the Word but also be unable to have eternal life according to God's New creation.

Adam did not understand this death in the Garden of Eden, and many religious people today also do not understand this death and just remain as dead people toward God.

If God does not dwell in His house, and if God's Word is not sown in His field, no man is in God's New creation.

Romans 5 : 16 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

και ουχ ως δι ενος αμαρτησαντος το δωρημα το μεν γαρ
Kai ouch hos di henos hamartasantos to dorema to men gar
κριμα εξ ενος εις κατακριμα, το δε χαρισμα εκ πολλων
krima hex henos eis katakrima to de charisma ek pollon
παραπτωματων εις δικαιομα.
paraptomaton eis dikaioma

2 *The King James Version Bible*

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

3 *New International Version Bible*

Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.

4 *The Jerusalem Version Bible*

The results of the gift also outweigh the results of one man's sin: for after one single fall came judgment with a verdict of condemnation, now after many falls comes grace with its verdict of acquittal.

And the gift is not like that one man sinned: for indeed the judgment followed one sin directed to condemnation, but the gift followed many trespass directed to justification.

Condemnation and righteousness

In Romans 5:16, Paul does not speak the of ²⁵⁾condemnation and ²⁶⁾righteousness completely realized as in the final judgment but only directions of both the gift of God and the trespass have.

Further, he does not refer to 'ho henos' (Gr. *ο ενος*) meaning 'the one man' Adam, but rather to 'henos' (Gr. *ενος*), meaning 'each person.'

Each individual person proceeds toward condemnation from a single trespass if he does not receive the gift of God by faith. In other words, all trespasses begin from a single one. However, the gift of Jesus Christ

25)Condemnation (Gr. *κατακριμα* [katakrima])

26)Righteousness (Gr. *δικαιωμα* [dikaïoma])

followed many trespasses proceeds toward righteousness (the realization of righteous being). If Paul said about the things already realized, then, there is no way a sinner to return to God by repenting what he did, or any believer to return to his former life dead to God by betraying Christ Jesus.

Righteous power and righteousness

In Paul's writings, if you do not distinguish between ²⁷⁾ 'dikaiosyne' (Gr. *δικαιοσυνη*) and 'dikaioma' (Gr. *δικαιωμα*) that is, between righteous power and righteousness—you will neither see nor understand his message.

When a person who believes in Jesus Christ passes over from his own fleshly faith into the revealed faith of Jesus Christ, the power of Jesus Christ operates as righteous energy (righteous power) within the person, which was given to him by Christ Jesus because he is in unity with Him by faith.

Otherwise, his faith is not the one revealed by Jesus Christ, who is the Originator and Perfecter of our faith.

27) Righteous power (Gr. *δικαιοσυνη* [dikaiosyne])

Whether a person lives a righteous life or an unrighteous life depends on the outpouring of that energy that operates within him. Therefore, the 'righteous power' within the believer leads him to live a righteous life. Ultimately, this brings him to fulfill the law and transcend it, reaching 'righteousness' that God set for him to become His son.

The commandment to 'love the Lord your God with all your heart, with all your soul, and with all your mind' and the commandment to 'love your neighbor as yourself' which are the goals that God set for all people put all of them of the flesh under sin.

No one except Jesus Christ has perfectly fulfilled these commandments. Then can this be attributed to original sin or a man's sinfulness? Certainly not. Then what is it? It is really a matter of how each person uses his heart and body with the righteous power given to him by Jesus Christ.

Whoever lives by faith in unity with Jesus Christ the 'righteous power' of Him, who fulfilled love, life, holiness, truth in Him operates within him. Those who believe in Christ Jesus are declared righteous at the Alpha and, by living with the righteous power that comes from Jesus Christ, they will attain to the 'righteousness' that God desires at the Omega.

The growth of your faith is the process of changing the use of your body to the goal set by God. God's New creation is intended for this transformation. If a person's use of his body has not changed through faith, he may have the Alpha, but he has not reached the Omega. If he has no transformation of his being through faith he is ultimately lost.

In other words, many who are called by God today become only religious by their self—faith at the Alpha but fail to pass over into the Omega of the transformation of beings in Jesus Christ, falling short of becoming real

beings within God's love, and thus they are actually in a lost state. The lost are those whom Paul describes between Romans 5:6 and 10, as those who do not revere God, who are sinners, and who are enemies.

Paul is saying here that those who were heading toward condemnation can, by receiving the gift of Jesus Christ, enter into the revealed faith, and through the righteous power in Jesus Christ, experience a transformation of being and reach the righteousness of God. But the dogmatism of original sin provides you to justify all the failures arising from self-faith.

In Romans 5:16 Paul used no verb at all, because he wanted to show the people the clear directions of both the gift of God and the trespass of a man; on the one hand the gift of God proceeds toward justification, on the other hand the trespass proceeds toward condemnation.

That is, those who follow Christ Jesus as their model proceed toward justification and those who follow Adam as their model proceed toward condemnation. What is presented here by Paul is the choice of faith a man does with his own free will, not the bondage of original sin.

Romans 5:17 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

ει γαρ τω του ενος παραπτωματι ο θανατος εβασιλευσεν
Ei gar to tou henos paraptomati ho thanatos ebasileusen
δια του ενος, πολλω μαλλον οι την περισσειαν της χαριτος
dia tou henos pollo mallon hoi ten perisseian tes charitos
και της δωρεας της δικαιοσυνης λαμβανοντες εν ζωη
kai tes doreas tes dikaiosynes lambanontes en zoe
βασιλευσουσιν δια του ενος ιησου χριστου.
basileusousin dia tou henos Iesou Christou

2 *The King James Version Bible*

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

3 *New International Version Bible*

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

4 *The Jerusalem Version Bible*

If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous.

The one man, the trespass and the death

Here, ‘the one man’ refers to Adam, the prototype of people living according to the flesh. ‘The trespass’ refers to his unbelief, specifically his failure to trust in Yahweh God's Word.

To reiterate, the act of eating the fruit from the tree of the knowledge of good and evil was the result of his unbelief, as he followed the deceiving words of the serpent that tempted him and his wife, rejecting God's Word.

‘The death’ refers to the fact that his ‘being of living soul’ (Heb. לֵב נֶפֶשׁ חַיָּה [le-nefesh chaya]) became ‘nefesh chaya’ (Heb. נֶפֶשׁ חַיָּה), an animalistic being, due to the loss of ‘le’ (Heb. לֵב).

In other words, Adam, who was a living being 'toward' God, was cut off from Him and began crawling like an animal on the ground, deceived by the words of the serpent that pleased his fleshly ears.

This is the severing of Adam's relationship with Yahweh God, that is, being cut off from Yahweh God, who is the Father of the New creation. The cut-off was his immediate death of becoming an animalistic being, and through it, he also lost the eternal life he had hoped for. However, God's mercy toward Adam, bringing him back to life to turn toward Him again, is detailed in Genesis 3.

In many Korean translations of the Bible, including the Revised Version, Common Translation, and Modern Language Bible, the word 'if' (Gr. *ei* [ei]) is left untranslated. The omission of 'if' in the translation of Romans 5:17 reflects the influence of the dogmatism of original sin.

The translators, following their knowledge of good and evil, deliberately misinterpreted (or rebelled against) the Scripture. Adam is the prototype of those who live according to the instinct of the flesh.

‘If’ anyone follows Adam as a model, does not believe in God's Word, and instead follows the lies of the serpent, which are pleasing to the fleshly ears, then death will reign over him.

But ‘if’ anyone turns from following Adam as a model and instead follows Jesus Christ, who is the one that the Word became flesh, he will abundantly receive ‘the grace’ and ‘the gift of righteousness’ and will reign in life through the one man, Jesus Christ.

This is the real transformation of being accomplished that is hoped for those who enter into the revealed faith in the New creation. If those who are in Christ Jesus do not undergo this transformation with their

self—faith then, they become goats or wolves in sheep's clothing. If the people of Jesus Christ within the New creation continue to live in this spiritual transformation the Last becomes the First, and the First becomes the Last.

That is, the inner person becomes the king who rules over the outer person; the inner person becomes the priest who offers the outer person as a sacrifice to God; the inner person becomes the prophet who foretells the unity of the inner and outer person (his true self).

Finally, in love, when the inner and outer persons become one, the individual will achieve the wondrous transcendence in Christ and become finally one with God, possessing eternal life. For this purpose which was predestined to all by God, Christ Jesus came to earth as the Savior of sinners and the Ultimate source of God's New creation.

In the order of God's New creation man comes first, and all other things come last. This order of God's New creation can not be changed.

Therefore, those who only hope with self-faith to enter the kingdom of God without having their transformation of being made first are in a miserable delusion because they did not received the love of truth revealed by the Word of God.

Romans 5:18 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

αρα ουν ως δι ενος παραπτωματος εις παντας ανθρωπους
Ara oun hos di henos paraptomatos eis pantas anthropous

εις κατακριμα, ουτως και δι ενος δικαιωματος εις παντας
eis katakrima houtos kai di henos dikaiomatos eis pantas

ανθρωπους εις δικαιωσιν ζωης.
anthropous eis dikaiosin zoes

2 *The King James Version Bible*

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

3 *New International Version Bible*

Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

4 *The Jerusalem Version Bible*

Again, as one man's fall brought condemnation on everyone, so the good act of one man brings every one life and makes them justified.

Therefore, just as one trespass toward all men directed toward condemnation, so also one righteousness toward all men directed toward justification of life.

The definite mistranslation of Paul's preaching of salvation into dogmatism of original sin

'Faith comes from hearing.' Did Paul proclaim the dogmatism of original sin in Romans 5:18? On the contrary. He did not proclaimed it. Then, why did the Revised Version, Common Translation, New Translation, and Modern Language of Korean Bible translate verse 18 as if it were a proclamation of original sin?

Did the translators simply follow the lead of the KJV, NIV, and Jerusalem Bible as their models in translating it that way?

Paul did not proclaim original sin, so are those who discovered original sin in that verse wise or foolish? From whom did they hear this? It is because they did

not hear the Word with ears to hear. Yahweh God led Adam into the Garden of Eden to make him a being of eternal life who would move from the self-centered faith of the man of dust to the new second man of revealed faith by the Word through the New creation.

However, Adam, still living by the instinct of the flesh and being trapped in his own fleshly thoughts and ways, failed to pass over into the revealed faith of believing in God's Word.

In this way, even if Adam received God's Word he still remained as a man of dust (flesh) in the knowledge of good and evil, as he used to do before he came into the Garden of Eden, with which he justified his desires as he followed the serpent's sweet words.

In Romans 5:18, Paul is speaking the truth of salvation to be accepted by men, yet these so-called wise men are speaking the dogmatism of original sin, which is

their knowledge of good and evil. Could it be that the translators too wanted to follow Adam, who followed the serpent, as their model?

It will not be so. Then what is the reason? It is likely that they did not realize that they were already fallen into the knowledge of good and evil of the flesh that belongs to the dust of the earth even before they read the Bible.

It is written,

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ”

(2 Corinthians 3 : 14 , KJV)

The meanings of ‘Eis’ and ‘Pantas Anthropous’ in Greek

Let's then examine how Romans 5:18 has been misunderstood. Please pay your keen attention to the fact that Paul did not use any verbs in verse 18.

All translations have rendered it as if there were verbs, because without utilizing verbs, it would be extremely difficult to convey the meaning of verse 18. The writer is no exception to this.

However, Paul used the preposition ‘eis’(Gr. εἰς) four times in verse 18. The dictionary meaning of ‘eis’(Gr. εἰς) includes ‘into’, ‘to’, ‘toward’, and ‘against’, among others. Paul divided ‘one trespass’ and ‘one act of righteousness’ and paired them each with the preposition

‘eis’(Gr. *εις*) in order to keep the sentence concise and to make the truth clear and distinct. However, on the contrary some interpreted this verse as a proclamation of original sin, misunderstanding Paul’s true intent.

δι *ενος* *παραπτωματος* *εις* *παντας* *ανθρωπους*
di henos paraptomatos eis pantas anthropous

The meaning of this passage is ‘through one trespass directed toward all people.’ This ‘one trespass directed toward all people’ refers to Adam’s trespass, which is his refusal to obey God’s Word of life.

It is the sin that the Holy Spirit comes to reprove. The Holy Spirit reproves all people without exception, that not believing in the Word of God, which is the promise of His New creation, is the sin.

This sin is directed toward everyone. If anyone takes Adam as his model, unbelief (loss of faith) arises in him, leading him ‘into condemnation.’ Likewise,

δι ενος δικαιοματος εις παντας ανθρωπους
di henos dikaioματος eis pantas anthropous

The meaning of this passage is ‘through one act of righteousness directed toward all people.’ This ‘one act of righteousness directed toward all people’ refers to the righteousness of Christ Jesus, namely, the completion of His love and the forgiveness of sins through His life, death on the cross, and resurrection.

Just as one trespass is directed toward all people, the one act of righteousness is also directed toward all people. If anyone takes Jesus Christ as his model, He works powerfully within him, and his first self—faith eventually changes into the last revealed faith by Christ, leading ²⁸⁾‘into justification of life.’

‘dikaïoma’(Gr. *δικαιωμα*) refers to the righteousness accomplished by Jesus Christ, while ‘dikaiosin’(Gr. *δικαιωσιν*) refers to the ‘righteous life’ that each person lives by

28)Into justification of life (Gr. *εις δικαιοσιν ζωης*[eis dikaiosin zoes])

following the righteous power received from Christ Jesus within the revealed faith. In reading the Revised Version, Common Translation, New Translation, and Modern Language Korean Bible, one can see that the Alpha and Omega of faith—faith that leads to faith, and righteousness that leads to righteousness—have been entirely disappeared, and the essence of faith itself has gone.

And KJV, NIV, and the Jerusalem Bible are almost the same in their meanings as the Korean versions. If you simply follow the literal text of these translations, it implies that all people became sinners through Adam's trespass even without following him, and that all people were made righteous through Jesus without faith in Him.

Thus, it turns the amazing work of New creation of God's Word into something that had already finished and there is no need for anyone to receive God's

reconciliation or to believe in Jesus Christ. Here is one question the writer would like to ask. If we follow these traditional translations of Romans 5:18, are the people who were condemned through Adam's original sin the same as the people who were saved through the forgiveness of Jesus Christ?

If they are different people, then the condemned and the saved are already separated as it must be in the final judgment of the last day. Is it meant by Paul? Not at all.

Let us make it clear. If they are the same people, then the Revised Version, Common Translation, New Translation, Modern Language Bible, KJV, NIV, and Jerusalem Bible are all speaking falsely.

This is because, in the Old Testament era before Jesus Christ came to earth, those who lived in God's Word, through His Word, and entered deeply into His Word,

did not take Adam as their model. Therefore, they were not condemned. In the New Testament era, people are divided between those who believe in Jesus Christ and those who do not, so 'all people' does not refer to everyone.

Therefore, the two models, Christ Jesus and Adam are only directed to all people who follows them respectively. And this distinction will continue until last judgment day when salvation and destruction are finally accomplished respectively. So, what does Paul mean by all people?

Both Adam and Jesus are models for all people, but those who take Adam as their model through their fleshly, self-centered faith are led to condemnation, while those who take Jesus Christ as their model through the revealed faith are led to righteousness. Therefore, verse 18 reveals two opposite directions, one toward condemnation, and the other toward justification of life, and it serves as the premise for verse 19.

Romans 5 : 19 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

ωσπερ γαρ δια της παρακοης του ενος ανθρωπου αμαρτωλοι
Hosper gar dia tes parakoes tou henos anthropou hamartoloi
κατεσταθησαν οι πολλοι, ουτως και δια της υπακοης του
katestathesan hoi polloi houtos kai dia tes hupakoes tou
ενος δικαιοι κατασταθησονται οι πολλοι.
henos dikaioi katastathesontai hoi polloi

2 *The King James Version Bible*

For as by one man's disobedience many were made sinners,
so by the obedience of one shall many be made righteous.

3 *New International Version Bible*

For just as through the disobedience of the one man the many
were made sinners, so also through the obedience of the one
man the many will be made righteous.

4 *The Jerusalem Version Bible*

As by one man's disobedience many were made sinners,
so by one man's obedience many will be made righteous.

The disobedience and the obedience

From verse 18 Paul comes to the conclusion of two kinds of people, who do not obey on the one hand, who do obey on the other hand.

‘parakoe’ (Gr. *παρακοη*) means ‘disobedience,’ which occurs in those who do not have ears to hear the Word, while ‘hypakoe’ (Gr. *υπακοη*) means ‘obedience,’ which occurs in those who have ears to hear the Word.

‘Disobedience’ happens when someone hears the Word but does not truly listen with ears to hear, and thus does not believe in the Word. On the other hand, ‘obedience’ happens when someone hears the Word with ears to hear, believe in the Word, lives through the Word, and enters deeply into the Word.

Our faith is, therefore, about listening with ears to hear and obeying the Word. So, do we hear the Word with ears to hear? Is it inherited thing that we do not hear God's Word with ears to hear? Then, no one can hear God's Word with ears to hear.

But, just as all who followed Adam's disobedience, who did not believed in God's Word, became sinners, so too are all who follow Jesus Christ's obedience, who believed in God's Word, are being made righteous by faith.

If Adam's disobedience was inherited and made all people sinners, then the obedience Christ Jesus who is Creator of all things should be inherited all the more and make all people righteous without faith, to maintain the same principle.

Yet, proponents of original sin curiously advocate that the disobedience of Adam, the first man of flesh, is so powerful that it is inherited, while the obedience of

God's Son, Christ Jesus, who is the Ultimate source of God's creation is so weak that it is not inherited. What logic supports this claim that 'Adam's sin is inherited, but the salvation of Jesus Christ is not?'

Unfortunately, these proponents have misunderstood Genesis 1:27 and Genesis 2:7, thinking that the two persons who are called Adam in these verses refers to the same one person and assuming that he was meant to live forever in the flesh without faith in the Word of God for eternal life through His New creation.

However, Genesis 1 describes the record of the First creation, while Genesis 2 describes the beginning of the New creation of man.

Therefore, the Adam of Genesis 1:27 is the man created (Heb. **בָּרָא** [bara]) in flesh in the First creation, while the Adam who is called Adam dust (the man dust) in Genesis 2:7 is the man formed (Heb. **יָצַר** [yatzar]) later in the beginning

of New creation. Any living creature including man, created in the First creation was not to live forever in the flesh under the law of the First creation.

Contrary to what some theologians claim, Genesis 1 and 2 are not separate documents about the First creation that were combined later.

In Genesis 1:27, it is written 'So God created man in His own image; in the image of God He created him: male and female He created them.' This refers to the man created at the sixth day of the First creation. In Genesis 2:7 it is written,

"And the LORD God formed the man dust out of the ground, and breathed into his nostrils the breath of life; and the man became a being of living soul."

(revised by the writer)

This refers to the one man, the Adam dust who was formed by God from among the people of descendants of the man created in Genesis 1.

He became 'le-nefesh chaya' (Heb. ^{לְנֶפֶשׁ חַיָּה}), 'a being of living soul' and God put him in the Garden of Eden for God's New creation. To make this clear, God later says in Isaiah 43:1, "Jacob, whom I created, and Israel, whom I formed." The same words used both in Genesis 1:27 and 2:7 respectively.

Scripture has its counterparts, so the one who reads the Bible must seek out the corresponding passages to understand them fully in order that he may not deviate from the truth. Here we see that Jacob and Israel are the same one person, but God formed Israel from the created Jacob.

Thus, 'bara' (Heb. ^{בָּרָא}) refers to the work of the First creation, while 'yatzar' (Heb. ^{יָצַר}) refers to the beginning of the New creation, because in the First creation God made every thing come into being from nothing (without material).

Forming 'Israel' (Heb. **יִשְׂרָאֵל** [le-nefesh chaya]) from 'Jacob' (Heb. **יַעֲקֹב** [nefesh chaya]), who is already existing, is the beginning of God's New creation of Jacob.

After that God will make him into a complete new being of 'immanuel' (Heb. **אֱמָנוּאֵל**, God with us) according to His plan so that the God who is Spirit might dwell in him, through him, and enter deep into him.

God revealed His New creation to all people through Isaiah, which will be accomplished by Christ Jesus who is the Ultimate source of New creation. Forming Jacob into Israel, clearly shows that the Adam dust was not formed of dust, because he was already a man of dust.

This means that Adam was a being of flesh living only toward the dust of the earth like any animal until that time when he met with God. That is why he was called Adam dust (the man dust).

The King James Version of the Bible does not capture this, as it translates Genesis 2:7 as, 'The LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.'

In God's First creation, there were no materials; otherwise, God is not He who have created all things out of nothing. But in the New creation, God uses the created men of flesh and brings them into the New beings of spirit that never existed in the First creation.

For example, Jesus Christ, who is the Ultimate source of New creation came to earth as a complete new man that never existed in the First creation, because He was born of Virgin Mary. Likewise, in the New creation man is born of water and of the spirit, and he is made into God's son who has the likeness of God the Father. Since God endowed man with free will in His

First creation He requires that man believe in His Word with his free will in becoming God's son in New creation. Without man's free will, love, truth, holiness, transcendence—all we hope for in the New creation would be meaningless because God's good pleasure of His will is to make His sons be complete as He is complete.

The First man Adam created in Genesis 1:27, and he and his descendants after him were already living on earth, only becoming beings of dust like animals. They were just like any of those people who do not believe in God today.

When the time appointed by God had come, God called one man out from among them and he was called 'the man dust' (Heb. **אָדָם אֶפְרָח** [Ha-Adam afar]). What is the reason?

Adam knew that when his flesh dies, it would return to dust. Nevertheless, he yearned for eternal life because

of the God's image in which he was created. At that time Adam encountered the God who performs the New creation.

The same was true for Jacob. Not only God's forming Adam into 'le-nefesh chaya' (Heb. לְנֶפֶשׁ חַיָּה) was the Alpha but also His forming of Jacob into Israel was the Alpha. Isaiah testifies clearly to this: 'le-nefesh chaya' (Heb. לְנֶפֶשׁ חַיָּה) refers to a being of living soul who has come to live toward God: He was wakened from a living dust to a being of living soul. That is, he was changed into a being of living soul from the man dust by the breath of life from God.

Since Adam received the breath of life from God, he became a being of living soul oriented toward God but he did not become the man of spirit and truth which will be finally realized later in the New creation. The terms 'Ha-Adam' (Heb. הָאָדָם, the man) and 'afar' (Heb. אֶפֶר, dust) in 'Ha-Adam afar' (Heb. הָאָדָם אֶפֶר) are appositional, meaning

they refer to the same entity. Therefore, 'afar' (Heb. אֶפֶר, dust) does not imply that Adam was made from dust: Instead, it shows Adam's first state of being was bound to the dust of the earth.

Adam was a being of the flesh destined to return to dust (afar) upon death. In other words, 'afar' (Heb. אֶפֶר, dust) reflects Adam's earthly condition, meaning that his soul was dormant in his body toward God until that time God gave him the breath of life to his dormant soul in the dust (his physical body) of the earth.

Therefore, God first called Adam who were dormant in the dust out of the ground to which he belonged, to make him a being oriented toward heaven by faith.

Therefore, God formed him into a being capable of receiving the breath of life as He did to Jacob later and then breathed into his nostrils the breath of life, bringing him to start a new living toward God as

‘le-nefesh chaya’(Heb. *נֶפֶשׁ חַיָּה*), a being of living soul. To reiterate, the people whom God created in Genesis 1 were already multiplying and filling the earth in the flesh as they were blessed by God.

Even though they were created in the image of God they still were earthly beings who lived and died, and their bodies returned to dust.

In the time of Genesis 2, when God began His New creation, He called out one man, Adam dust from among those people to make him first ‘a being of living soul’, oriented toward God, and led him into the Garden of Eden.

This was the beginning of God’s work to make Adam, through faith in God's Word in the garden of faith, into a son of God through the New creation according to His divine plan.

Thus, in Genesis 2:4, it is written,

“These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.”

This verse refers to the new start of the genealogies of the earth, the heavens, and the people of the flesh in God’s New creation. In Genesis 1:28, God blessed the created man and said,

“Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, the birds of the air, and over every living thing that moves on the earth.”

Thus, they were being fruitful and multiplying according to that blessing, while much time passed by on earth. The created people needed time to existentially realize the law of the First creation, which is that all the living creature on earth will die.

During the time passed people were born, lived, and died. And they began to fully understand the reality

that the dead return to dust. Therefore, the question arose among them: Is it possible for a person not to die and to live forever? ‘The man dust’ was the first person to have this existential question.

At that time, God revealed Himself as the One who gives eternal life. Thus, the dogmatism of original sin originates from the misunderstanding of God’s purpose of both the First and the New creations revealed in the Bible.

At the time of Genesis 2 God called out the man dust, Adam according to His predestination to make him ‘a being of living soul,’ and then gave him His Word so that through faith in that Word, he could become a son of God and establish a heavenly lineage of sons who believe in God’s Word. This was the beginning of God’s New creation.

The entire Bible, from the Alpha to the Omega, from the First to the Last, speaks fully of the wondrous and holy work of God's New creation according to God's good pleasure of His will, where a person of dust, living toward the earth, is born again as a son of God through faith in God's Word and made perfect being like God after the likeness of Him.

The God's New creation of man is the wondrous process of making a person of dust into a glorious son of God with eternal life.

Before God created man, the earth was created first. And the earth was made as a complete new one because it was initially chaotic, empty, and dark when it was created, over six days with His Word. In this way He completed 'the earth's earthliness.' God gave this as a wondrous sign for people to see and understand the work of His New creation of man.

Because the first man of flesh will be also put in darkness, unable to see what God had prepared, in emptiness unable to hear the words of God for His New creation, and in confusion unable to understand God's eternal purpose until he is created as a perfect son of God.

That is why God gave us this enormous sign of the earth to help us comprehend His New creation. Through this enormous unforgettable sign, as well as the living Word of God revealed to us, the first man of flesh comes to understand God's New creation and is himself made new by faith in the Word, thus achieving sonship with God.

Accordingly, a person through faith revealed in God's Word, seeks his true self, by knocking in hope, and living a life of love, becoming a coworker in God's work. In other words, as the Father works, so does the son.

Therefore, one who does not work in the New creation is one who has strayed from the glorious goal. He neither participates in faith, hope, love, nor in life, holiness, truth, then, he does not achieve his true self, while lost to the world through his self-faith.

The things belonging to the First creation were made from nothing by God. Since the 'first earth' created by God had no will or understanding as man did, so God simply ordered it to become new by the power of His Word.

However, the first man of flesh was created in God's image as he had been predestined to become His son before the foundation of the world. Paul said about God's predestination like this:

"For whom he did foreknow, He also did predestinate to be conformed to the image of His son, that he might be the Firstborn among many brethren."

(Romans 8 : 29 , KJV)

And also said he,

*“therefore if any man be in Christ, he is a new creature:
old things are passed away; behold, all things are become
new”*

(2 Corinthians 5 : 17, KJV)

The first man of flesh has thought, will, desire, affection, and understanding, which become the foundation of God's New creation.

Accordingly, the New creation, which makes a person a son of God, cannot be realized without his free will choice to believe in God.

That is why God requires us to believe in His Word when He calls us into His New creation. Without a person's faith of obedience God's New creation cannot be realized because a person can stray from God's divine plan (the goal) by his own thoughts, will, desire, affection, understanding, or emotions.

That is why the faith of a person who hears and believes in the revealed Word of God is counted as righteousness. Through the revealed faith of a man God proceeds His New creation of him.

If you are really counted as righteous by God you are the very elected man who truly glorifies God by your faith. If a person is participating in God's New creation, he is truly becoming a son of God who has wondrous faith revealed by Jesus Christ, dwelling in the living Word of God who gives eternal life.

Only those who possess the revealed faith in God obey His Word joyfully, and direct their thoughts, will, desires, and understanding toward heavenly love, life, holiness, and truth, and thus they become righteous before the righteous God. Then, who are unrighteous before God? They are those who have no ears to hear the words of God. And those who speak in the ears of the flesh the pleasing words of the world.

Today many religious leaders who live temporarily in this world do so by following their own thoughts, will, desires, affections, understanding, and emotions in pursuit of the lust of flesh, the lust of the eyes, pride of life, and the knowledge of good and evil.

Therefore, whether one is righteous or sinful is not a matter of inheritance but of the true faith in God, freely chosen by his own free will, which was predestined as a foundation of New creation very long before Adam's trespass.

Romans 5 : 20 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

νομος δε παρεισηλθεν, ινα πλεοναση το παραπτωμα ου δε
Nomos de pareiselthen hina pleonase to paraptoma hou de
επλεονασεν η αμαρτια υπερεπερισσευσεν η χαρις.
epleonase he hamartia hupereperisseusen he charis

2 *The King James Version Bible*

Moreover the law entered, that the offence might abound.
But where sin abounded, grace did much more abound:

3 *New International Version Bible*

The law was added so that the trespass might increase.
But where sin increased, grace increased all the more,

4 *The Jerusalem Version Bible*

When law came, it was to multiply the opportunities of
failing, but however great the number of sins committed,
grace was even greater;

The trespass and the sin

²⁹⁾‘The trespass’ refers to a deliberate deviation or straying from the truth. Therefore, the trespass refers to a person’s intentionally departing from God’s thoughts and ways, choosing to follow his own thoughts and paths.

In contrast, ³⁰⁾‘the sin’ encompasses everything that causes a person to deviates from the goal God has set for men, which includes ‘the trespass’. Adam’s sin was his unbelief in God’s Word and his trespass was intentionally eating of the tree forbidden.

²⁹⁾The trespass (Gr. *το παραπτωμα* [to paraptoma])

³⁰⁾The sin (Gr. *η αμαρτια* [he hamartia])

It is written,

*“The lines have fallen to me in pleasant places; Indeed,
my heritage is beautiful to me.”*

(Psalm 16 : 6 NASB)

If Adam’s heart in the Garden of Eden had been like the heart of the psalmist in Psalm 16, who knew God’s love through faith, he would have always joyfully and gladly obeyed the revealed Word of God.

Had this been the case, he would not have reached out for the line of good and evil, stepping outside the boundary of life God commanded.

However, Adam, who was ‘le-nefesh chaya’ (Heb. לִנְפֹשׁ חַיָּה, a being of living soul) did not realize that the inheritance given to him was in pleasant places, and he trespassed, ultimately being cast out beyond the boundaries set beforehand by God’s amazing grace.

This happened because he heard the serpent's voice as more appealing than the voice of Yahweh God, and he abandoned God's Word of unparalleled grace in his unbelief.

This loss of faith led him to follow the lust of the flesh, the lust of the eyes, and the pride of life, returning to former man of dust, who is no better than animal(Heb. ^{נֶפֶשׁ} ^{צַיְיָהוּ} [nefesh cayyah]) living only toward the dust of the earth.

Actually he became worse than this, for the ground under his dominion was cursed because of him, and he had to eat from it through painful toil all the days of his life.

All who model themselves after Adam are pursuing the lust of the flesh, the lust of the eyes, and the pride of life, regarding these earthly things as their ultimate good, while lost from the love, life, holiness, and truth of God only to return to dust as Adam did.

Consequently, they have to be brought under the law by God. If God had simply declared that not believing in Him was the sin of straying from the goal of men set by God without publicly saying His purpose and commandments in detail, most people would not understand what that meant.

However, if God spoke in detail His eternal purpose for men and commandments, then people would clearly recognize the sin of not believing in His Word and straying from that goal that God set for men.

When Adam trespassed against God's Word the serpent must have enjoyed his false victory for a while. But he did not know that in due time he will be completely defeated by the wisdom of God and he will be put to shame eternally. Why? Because, God will send the seed of the woman, Christ Jesus, who will bruise his head in due time.

And He will make where sin increased grace increased all the more to completely defeat the serpent's schemes. This is why the law was introduced in the middle until Jesus Christ comes to earth as the Ultimate source of the New creation.

But, Even if the law had been given to the people there have always been those who do not accept the law and persist in breaking the law.

Although sin (the deviation from God's goal) existed before the law was given (before God's thoughts and ways were given to people as law), without the law, sin is not recognized as sin.

If sin is not recognized as sin without the law, does that make people righteous before God? No, it does not. God only credits the faith of those who believe in His Word as righteousness which is worthy of His New creation.

That is, the law that existed before the revealed faith came does not make people righteous; it only makes them aware of their sin. Therefore, the law serves as a tutor leading people toward the good news (Gospel) of God.

Hereby we can clearly understand the relation between the law of Moses and the Gospel of faith revealed by Christ Jesus, who is the Originator and Perfecter of our faith. Why should we have the revealed faith in Christ?

Because He is the Originator and Perfecter of our faith in God's New creation. No one can believe in Jesus Christ unless they hear God's good news with ears to hear regarding their sin and the forgiveness of their sin. Therefore, the more deeply a person recognizes his sin through the law, the more his trespass increases, and the more abundant God's grace becomes to him who believes in Him.

Therefore, the law is alive until the time you believe in Christ. But after you have revealed faith in Christ, you are dead to the law. But please pay keen attention to the truth that anyone who has self-faith still under the law.

The law increases sin but it serves to make grace abound by God. Paul is not saying that God used the law to create trespass where there was none; on the contrary, he is saying that when people, unaware of God's thoughts and ways, walked their own paths according to their fleshly thoughts and committed trespasses, the law was given to them who were not clearly conscious of their sins in order to help them realize their deviation from the goal of becoming God's children.

Therefore, after Adam's trespass, God's first step of making all men conscious of their sins, which are deviations from the goal of the the will of God, was to

give the law for bringing them to the revealed faith by using the law as a tutor. It is God's wondrous wisdom and grace which are unsearchable.

No one ever knew or expected that where sin increased grace increased all the more, while completely defeating the schemes of Satan. Those who devised the dogmatism of original sin never perceived God's wisdom and grace at all, because they were trapped in their knowledge of good and evil.

So, he who is blessed indeed is the one who gladly accepts the reproof of his sins by Holy spirit at any time wherever he is, because the focus of reproof of sin is not about the condemnation of sin but about the forgiveness of sin through faith.

It is really about the abundant grace of a merciful God, who is the reward for those who believes in Him. For, without the law, a person would not have known

that he was really a sinner; but through the law, he realize that he is a sinner (Alpha) and through faith in Jesus Christ (Omega), he become a new man, God's son in God's New creation. It is written,

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

(Isaiah 53 : 6 , KJV)

However, if one who believes in Jesus Christ remains in sin in order to make grace abound, he is using his knowledge of good and evil to turn God's grace into an opportunity for curse instead of the grace he aimed at.

Such a person has cursed himself because he did not come into the God's New creation. He became cursed under the guise of God's grace, by his own schemes of self—faith becoming a wolf in sheep's clothing. Such a bastard is deceived by his own schemes, bringing judgment upon himself.

Anyone who does not receive the love of truth is deceived in this way by his own schemes, making God's grace void in His life.

He has become the one who cannot escape God's wrath. In fact, for those who resist to undergo a change in their being by revealed faith, God's patience with them becomes an inescapable delusion leading to judgment on the contrary.

How tragic it is for anyone who clings to the dogmatism of original sin, not receiving the love of truth, thereby making God's grace void in their life!

The grace of Jesus Christ's forgiveness is meant to make people pure brides in His grace, not defiled harlots. What, then, is the so-called "prosperity-focused faith" that so many people have fallen into today? It is not the faith revealed through the Word.

Those who follow this prosperity faith even do not realize that they are becoming harlots through their own self-faith. Harlots give birth to bastards who are not worthy of inheritance which are prepared for sons of God.

This is the tragedy and snare of destruction for those who, through their own self-faith, call upon the name of God the Father while pursuing worldly blessings.

Therefore, I continue to emphasize that the 'euangelion' (Gr. *εὐαγγέλιον*, gospel) is not a message that leads people into a false faith seeking worldly blessings which had gone by in spirit and truth for those who are really in God's New creation. But it is the 'good news' that makes the called-out ones the glorious sons of God through the revealed faith.

Romans 5:21 in Greek & Various English Versions

1 *The Greek & Its Pronunciation*

ινα ωσπερ εβασιλευσεν η αμαρτια εν τω θανατω, ουτως
Hina hosper ebasileusen he hamartia en to thanato houtos
και η χαρις βασιλευση δια δικαιοσυνης εις ζων αιωνιον,
kai he charis basileuse dia dikaiosynes eis zoen aionion
δια ιησου χριστου του κυριου ημων.
dia Iesou Christou tou kuriou hemon

2 *The King James Version Bible*

That as sin hath reigned unto death, even so might grace
reign through righteousness unto eternal life by Jesus Christ
our Lord.

3 *New International Version Bible*

so that, just as sin reigned in death, so also grace might
reign through righteousness to bring eternal life through
Jesus Christ our Lord.

4 *The Jerusalem Version Bible*

and so, just as sin reigned wherever there was death,
so grace will reign to bring eternal life thanks to the
righteousness that comes through Jesus Christ our Lord.

so that, just as the sin reigned in the death, so also the grace might reign through righteous power unto eternal life through Jesus Christ our Lord.

Grace, righteous power, and eternal life

Those who receive God's Word as the knowledge of good and evil are deceived by their own self-faith, becoming dominated by the sin and engaging in unrighteousness.

Such people can not receive the righteous power that is given to those who have the faith revealed by Jesus Christ, and instead, they remain in the sin, thinking that by their own cunning, they can make God's grace abound even more.

'Righteous power' (Gr. *δικαιοσύνη* [dikaiosyne]) refers to the life-giving, loving, holy, and truthful energy that was given to a person who has the faith revealed by Jesus

Christ, so he becomes a righteous being with that power working within him.

A disciple of Jesus Christ has an inner person, born of the Word, that works together with the outer person through the energy of love, life, holiness, and truth.

This person achieves unity within himself, and through the energy of life, holiness, love, truth, and transcendence, and also unite with others who are 'the called out' (Gr. *ἐκκλησία* [ekklesia]) in Christ Jesus. Ultimately, they become wondrous one with God in Christ.

But Adam, by eating the fruit of the tree of the knowledge of good and evil given to him by his wife, became like one of the trees of knowledge of good and evil, because he sowed the seed of good and evil in the soil of his heart by eating the fruit.

It is self-evident that this seed sown in his heart has grown into a tree of the knowledge of good and evil; everyone reaps what he sows.

Nevertheless, the translated Bibles describe as God said, “This man has become like one of us, knowing good and evil” in Genesis 3:22. This is not just a mistranslation but a rebellion against the truth.

The word ‘mimmennu’ (Heb. ~~אנחנו~~, from it) appears seven times in Genesis 3, but only the last ‘mimmennu’ is translated as ‘one of us.’

Readers of these Bibles have, to this day, believed the lie as truth, that Adam became like God in knowing good and evil, without questioning it.

And especially this translation of the Bible has, since Genesis, served as the very source of confusion for many people to have the knowledge of good and evil

such as morals, ethics, religions, self-culture, and so on instead of God's Word is to know the truth! Adam, after eating the fruit of the tree of the knowledge of good and evil given by his wife, would undoubtedly have tried to eat from the tree of life to achieve eternal living in the flesh, driven by his knowledge of good and evil that pursues what is beneficial to the flesh.

Therefore, Yahweh God drove him out of the Garden. What does it mean to live eternally in the flesh? It really means Adam's becoming a being eternally separated from God, crawling on the earth, alive in the flesh as a man of dust but dead to God.

This is not the 'eternal life' (Gr. *ζωήν αἰώνιον* [zoen aionion]) God prepared for him, but the eternal punishment that Adam would have faced. In His sternness, Yahweh God first judged the serpent and in His mercy He declared the coming of the woman's seed, and then drove Adam

and his wife out of the Garden of Eden to prevent them from being trapped in eternal punishment. However, religious people, not understanding God's purpose, seek this kind of eternal living of the flesh, mistaking it for eternal life.

Eternal life does not come to those who are cut-off from God because they have rejected His Word of eternal life, but it is given to those who, through the revealed faith, die to sin and live to righteousness, thereby attaining to a wondrous resurrection presence of eternity here and now, through God's New creation in Christ Jesus.

Adam's being driven out of the Garden of Eden was truly an act of God's grace (Gr. *χάρις* [charis]). Had it not happened, he would have been trapped in eternal punishment. But many people who believe in Jesus Christ read the story of Adam without understanding its significance relevant to their faith of today.

They do not know that eternal life is not the eternal living of the flesh, wherein they neither die to sin nor live to righteousness. (*See the writer's book, 'Logovision, Genesis,' for a comprehensive understanding*).

Too many people who have self-faith mistakenly believe in a resurrection that does not involve dying to sin and living to righteousness here and now, but simply hope for the eternal living of the flesh, seeking first to enjoy fleshly blessings on earth through their knowledge of good and evil, and hoping that their flesh will be resurrected after death.

They do not know that their hoped-for resurrections are only fit for eternal judgment with their self-faith. The temporary life of the flesh belongs to the time of 'chronos' (Gr. *χρονος*), while the eternal life of the spirit belongs to the time of 'kairos' (Gr. *καιρος*).

For anyone who does not pass over from the fleshly 'chronos' (Gr. *χρονος*) to the spiritual 'kairos' (Gr. *καιρος*), even if his flesh dies and is resurrected to live eternally, it is merely perpetuating his cursed separation from God.

The Bible calls this the second death. Our eternal life is to attain to the wondrous oneness with the living God, achieved by those who die to sin and live to righteousness with the revealed faith in Jesus Christ.

However, because of the dogmatism of good and evil, those born from below neither hope for nor abide in reality for life, love, holiness, truth, and transcendence that comes from God.

Instead, they have become wolves in sheep's clothing. They temporarily enjoy the power, wealth, and pride of life, the lust of the flesh, and the lust of the eyes on earth, while paying lip service to God, Jesus, and the

Holy Spirit, crying out for oneness. But in reality, their goal is not to be united with God but to use God's name to draw many people to themselves, forming a large earthly power, seeking to be great, high, strong, and rich. Unity is not achieved by merely shouting it with man's empty words.

True oneness is achieved by following the path of love that Jesus Christ walked and completed, by walking the path of resurrection and life on earth for the New creation, dying to the flesh and living in the spirit of continually descending to the positions of the least, the lowly, the weak, and the poor, without stopping.

Therefore, the person who belongs to Jesus Christ cannot help but walk a path that is existentially separated in spirit and truth from those who seek to become great, high, strong, and rich by their own faith. This separation is the life-giving flow of blood in righteous death and resurrection that unites one with God.

Those who are united with God in Jesus Christ walk the wondrous path of the cross where the lust of the flesh becomes the food of life, the lust of the eyes becomes the food of love, the pride of life becomes the food of holiness, and the knowledge of good and evil becomes the food of truth.

If someone has united with those who merely cry out for unity with their lips, they have become separated from God. Those who are really born from above through the revealed faith are united one another by following Jesus Christ's death and resurrection, completing love while being conformed to the likeness of God, which had been said clearly by God before man was created in the image of God in Genesis 1:26.

Gathering flesh in one place has always been the practice of religious people who belong to the dust of the earth, both in the past and now. This is not unity with God but separation from God. Now that we know the path of oneness, let us walk it together.

Man, Sin and Salvation

The writer has long denied that the dogmatism of Adam's original sin, because it is a knowledge of good and evil that has gone astray from the love of truth.

However, the writer often heard people around him saying, "Whether a person became a sinner because of Adam's original sin or because of his own sin, he became sinner all the same. So why strongly deny Adam's original sin and be labeled a heretic?"

At that time, the writer realized that these people were truly far removed from the heart of God, who is the source of salvation. They did not know how precious a being God created man to be.

Furthermore, they did not realize that they were trapped in an ignorant and benighted dogmatism, knowing neither sin nor salvation.

First, why is man a precious being created by God? In Genesis 1:26, God says,

| *"Let us make man in our image, after our likeness..."*

(partially omitted)

In the First creation, God first created the entire universe and all things within it before the creation of man. But only regarding the creation of man did He first express His predestination (His good pleasure for man). Those who read the Bible must listen to this amazing Word of His plan with ears to hear.

God spoke His holy predestination only concerning the man who would be the most honored of all things. This means that God regarded in His heart the man He would create as the most glorious of the already

created entire universe. Therefore, in the First creation (the Alpha), God created man in His image, wherein He will reside (house), and sow His seed of Word (field).

And in God's New creation (the Omega) of man and, of earth and heavens, during the time as man lives his life on earth, he will be made perfect to be like God after the likeness of Him, becoming one with Him in His love, through His love, and deep into His love, as His son.

However, despite seeing, hearing, and thinking about what He has spoken, the first man of the flesh still does not know at all about God's predestination of love in which He created man.

That is, in the First creation man was created only in His image in the flesh, and in the New creation man will be born of spirit and made His son after the

likeness of Him, the Father. Nevertheless, until now man who does not know God's purpose regards himself as insignificant as a worm crawling on the ground.

Therefore, anyone who wants to believe in Jesus Christ and wants to become a son of God must first realize that he is the most precious being of all creatures, whom God makes him an heir of Himself through His New creation of unparalleled love.

As it is written,

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

(Matthew 16 : 26, first half, KJV)

What are people today, beings more precious than the entire universe, fighting to gain, casting away their lives like old shoes?

It is written,

"After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

(Genesis 15 : 1, KJV)

We are gloriously destined to receive God, who created the entire universe, all things, and mankind, as our reward. Let us now pray that God's glorious Word falls on our desolate hearts and bears fruit, making us glorious sons of God.

Secondly, anyone who does not know his own sin cannot receive salvation. Then what is sin? Sin is deviating from God's mark.

In other words, a person is a sinner before God because he has deviated from the mark that God has set for him in His New creation. What, then, is that mark?

It is God's good pleasure (predestination) given to men. God, who is Spirit, gave men the glorious mark of becoming His sons, that is, to know God's thoughts and to walk in His ways, by the revealed faith in His Word.

However, even though man was created in God's image (the Alpha), until he hears and believes in His Word in his life time of the flesh, and be conformed to His likeness, which is the mark (the Omega) of God's New creation, he follows his own fleshly thoughts and walks his own fleshly path, deviating from God's mark. No one is an exception to this. That is why God always calls us into His thoughts and ways for His New creation of men.

Because until a person hears God's Word with ears to hear and enters into the faith revealed by Jesus Christ, who is the Originator and Perfecter of our faith (*Hebrews 12:2*), he still walks the path of his own

fleshly thoughts, and deviates from God's thoughts and ways, which are the mark God set for him. Therefore, sin before God is deviating from the mark (standard) that God has established for all men, for His New creation of them.

However, the sins that people commonly speak of in their fleshly life are not this. The sins that people talk about among themselves are deviations from the standards they have set, such as religion, morality, ethics, laws, customs, traditions and so on.

Therefore, we who believe in God should always bear in mind that God's mark is not and cannot be man's self-mark.

In fact, what many religious people recognize as sin and repent of is worldly. God's thoughts are not man's thoughts, and God's ways are not man's ways. Thus, even if a person lives without deviating from his own

standards, such as religion, morality, ethics, laws, customs, or traditions (although no one does), he is still a sinner missing the mark set by God. If one does not know God's mark given to him, even believing in Him is in vain, because he is missing the very mark to become a son of God.

It is written,

"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD."

(Isaiah 55 : 8, KJV)

However, the Korean Revised Version of the Bible translates this as, 'saith the LORD, my thoughts are different from your thoughts and my ways are different from your ways.'

In these translations the God's words, 'are not' have become 'are different,' leading those who believe in Jesus Christ to think that faith and repentance means

merely modifying their current thoughts or ways slightly without completely denying their own thoughts or ways. As a result, they remain only as religious people who never walk in God's ways according to His thoughts.

In other words, they continue to follow the thoughts of the flesh and walk the paths of the flesh, remaining under sin, and unable to move toward the transformation into a new being of spirit and truth that God has set for them. Thirdly, let us understand what the salvation of Jesus Christ is.

It is written,

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

(1 Corinthians 2 : 9, KJV)

Therefore, those of us who seek salvation must hear the Word of God with ears to hear, enter into the faith revealed by Jesus Christ, and live a life in the Word, through the Word, and deep into the Word.

If we are unable to discern between God's voice and the other voices of the world, we still miss the mark, sin like the first man Adam committed, who heard the deceiving voice of the cunning serpent as truth without having ears to hear.

When we see but do not perceive what God has prepared, it is darkness. When we hear but do not understand, it is emptiness. When we think but cannot conceive in our hearts, it is chaos.

This is the state of all men of the flesh created in the First creation as clearly seen in the Bible. Genesis 1 speaks of this. That is why God always calls us into His New creation.

Every person is in a state of darkness seeing not see, emptiness hearing not hear, and chaos thinking not perceive because he has the veil of flesh. Therefore, God continues to speak His Word to man in order to reveal His good pleasure of His will for the New creation.

When we hear His Word with ears to hear and believe in the revealed Word, then through that faith, light comes into the darkness, fullness comes into the emptiness, and order comes into the chaos, transforming us to be like Him after the likeness of God who predetermined it before the foundation of the world to give us through His New creation of unparalleled love.

However, if a person who believes in Him still walks his ways according to the thoughts of the flesh, missing the mark God has set then, he himself dwells in darkness, emptiness, and chaos.

Therefore, if a person considers in his fleshly mind that darkness as light, emptiness as fullness, and chaos as order, he twice as much remains in darkness, emptiness, and chaos.

In other words, all the religions, morality, ethics, laws, customs, traditions, or anything else that people consider as paths of enlightenment or wisdom and believe to be light, fullness, and order, they are still in darkness, emptiness, and chaos before God, because all those things belong to the first man of flesh.

To say over again, if we do not have the revealed faith by Jesus Christ to walk in God's ways according to His thoughts, whatever people call good or righteous is still darkness, emptiness, and chaos. Jesus said,

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

(Luke 9 : 23, KJV)

Unless the first man of flesh realizes and acknowledges before God that his light is darkness, his fullness is emptiness, and his order is chaos, he cannot deny himself, and take up his cross daily, and follow Jesus Christ.

If men do not deny themselves, they cannot take up their crosses by the revealed faith in the Word that brings light into darkness, fullness into emptiness, and order into chaos, and follow Christ daily, who is the very light, fullness, and order of the New creation.

Here, Jesus Christ declared that salvation is not about possession but about walking the path of 'my becoming the being that I am who I am' by being conformed to the life of Jesus.

Here is one question. What does the blessing or salvation that all religions always talk about mean? They are telling the worldly desires of the religious

people as blessing, which follow the thoughts or paths of the first man of the flesh, tailored to the pursuit of possessions.

Any religion does not convey God's thoughts and ways but it only tells people what they want to hear and leads them to walk worldly paths that people wish to walk, not God's way, which is the New creation.

To be frank, religion is the supply that meets the demand of worldly people. Therefore, whatever it is, any religion is welcomed by a lot of people everywhere. However, it belongs to the dust of the earth which is visible, temporary, and leads to eternal judgment. Therefore, the Bible says,

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

(2 Corinthians 4 : 18, KJV)

Religion conveys visible, temporal, earthly things as blessings and pleases many people's ears, which pass away in an instant. The clear example case is the prosperity-focused faith that is flourishing all over the world today.

Because, the prosperity faith is an instinctive self-faith of him that follows the knowledge of good and evil and pursues fleshly benefits instead of becoming the eternal being of God's love, life, holiness and truth. Self-faith is not the faith revealed to us through Jesus Christ but the fleshly faith that a person possesses of his own driven by his instinct and lusts.

With revealed faith, we walk in God's ways according to His thoughts, pursue His likeness in our triumphant lives, and become His sons. Even though, those who live by self-faith call on God's name they walk in their own ways according to their own thoughts and

rejoice in conceited salvation of their own. In this way those who live by self-faith do not engage in the real transformation of their being in the New creation while living in the flesh; instead, they engage in the change of possession, receiving fleshly blessings on earth.

Yet they hope to enter the kingdom of heavens after death through resurrection without knowing that they are worthy of the resurrection of condemnation. Self-faith makes people unable to see that salvation is not about possession.

Possession is not the purpose of being, but it only follows a being transformed in spirit and truth. Pursuing possession with self-faith is like putting the cart before the horse, and like a bride caring more about the gifts than the groom at her wedding. God's good pleasure is to beget His glorious sons in the New creation, but those people who have self-faith, try to

possess (enter) heaven instead of becoming ‘their true self’ in Christ through revealed faith in God’s New creation.

Why does this happen? It is because when people hear the Word of truth, they do not receive the love of God that is in the truth but accept that truth as the knowledge of good and evil with their self-faith, seeking to fulfill their own desires.

In other words, they receive the Word as letters, not as spirit. It is written,

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”

(2 Corinthians 3 : 6 second half, KJV)

Even if anyone masters the Bible with his self-faith, he only accumulate knowledge of the letters without love. What does God do then? Do not be surprised.

God works delusion in those who do not receive the love of the truth, making them believe a lie that certainly appears to them a truth.

This is why any religion prospers in such delusion everywhere today. The prosperity of religion is based on the delusion of instinctive human greed, which is the earthly matter of the flesh. But when the time comes, all these earthly matters will be condemned. It is written,

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

(2 Thessalonians 2 : 10 second half, KJV)

However, whenever a judged person turns back, God will be pleased to save him. God of the living is always ready to save sinners into His New creation of them.

That is why God continues to make His judgment known to man. But if he does not turn back until the final judgment, he will be thrown into the lake of fire. What is delusion? It is anything that strengthens a person's self-faith, which appears to be the truth but actually it is the knowledge of good and evil.

Being deluded he openly uses it to justify his fleshly thoughts and ways. Now the time has come for us (the called-out) to closely examine ourselves before God to see if we have received the love of the truth or if we are those who love (enjoy) unrighteousness, according to the knowledge of good and evil.

In the prayer that the Lord taught us, He said, 'Lead us not into temptation.' This prayer can be understood as 'Do not let us fall away from the love of the truth.' Because if a person does not receive the love of the truth, while seeking the fleshly things and the knowledge of good and evil, does not turn back from

it, God will lead him into delusion, making him love (enjoy) unrighteousness which appears righteous to himself according to his desires.

However, if anyone through the grace of God can hear the Word with ears to hear and deny himself, even if he has loved unrighteousness and has fallen into temptation before, God will gladly accept him into His New creation, because He is the God of the living, who has been patient with him, not wanting anyone to perish but everyone to come to repentance.

Foxes holes, birds nests and where to lay the head of the Son of the man

It is written,

“And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.”

(Luke 9 : 57-58, KJV)

This verse records Jesus response to someone who said to Him while they were walking along the road, “I will follow You wherever You go.”

That person likely thought that by following Jesus, he could obtain something he desired. Believing that you can get earthly things you desire is self-faith.

This man is a typical example of those who follow Jesus Christ by their self-faith. Initially, everyone who follows Jesus does so to fulfill their own desires. Even Jesus' disciples were like this.

However, Jesus, while he is patient with those who follow Him with personal desires, Jesus gives them the most glorious thing, the eternal life instead of the earthly things they seek or expect. It is written,

“Now faith is the substance of things being hoped for, the rebuke of things not seen.”

(Hebrews 11 : 1, revised by the writer)

This verse must be read carefully because the many translated versions of Bible have mistaken here.

The faith revealed by Jesus Christ is not about getting what we desire but believing in what is hoped for according to the promise of God. Also, according to this hoped-for faith (revealed faith), the hidden things

within us which we lusted for with our self-faith secretly are rebuked. Jesus, who had mercy on him seeking earthly things, did not rebuke him directly but responded in a parable.

What He really said is, “I did not come to give you the earthly things you desire, instead your greed within yourself must be rebuked”. Because of that greed, you hold onto the knowledge of good and evil within yourself, and you want to follow Me with your self-faith.

Yet, everywhere, the leaders of the religious world earnestly seek the followers of the greed and the knowledge of good and evil.

However, our Lord Jesus Christ walks the path of sufferings to find those who will receive the love of truth and be conformed to the image of Him, who is to make them like God after the likeness of Him.

The reason that the writer quoted the above verse is to explain the confused reaction of people when the dogmatism of Adam's original sin is rebuked. As mentioned earlier, the dogmatism of original sin is clearly the knowledge of good and evil made according to human thoughts.

Among those who heard what the writer said, many did not understand what sin is, and they argued that whether one became a sinner through original sin or personal sin, they are sinners all the same. That is why they dwell in the foxes dens.

In other words, their hearts are like foxes, not called-out humans by God into His New creation. For a fox, being called a sinner or a righteous person is merely a change of title, not a transformation of being. The fox-like faith is that if unilateral human dogma calls a person a sinner, he is a sinner, and if it calls him righteous, he is righteous.

Therefore, the change of name has nothing to do with an actual transformation of being that God planned for them. Thus, they exist as comfortable beings, not caring about whether they are called sinners or not.

However, for those who believe in Jesus and hope for a transformation of being by the revealed faith, the dogmatism of original sin is an entangling snare that should be taken away. But for those who seek to gain earthly benefits through merely changing names, whether they are called sinners or righteous, nothing has changed in reality.

They do not care if they are called foxes or sons of God. They have a very convenient faith due to their own cunning.

None of them does care about the real repentance that brings about a transformation of being, let alone becoming 'his true self' in the New creation.

Their hearts have become a fox's den, regardless of original sin or their own sin. They are ensnared in their own cunning, causing darkness within darkness, beyond the help of the Savior.

However, if their ears are opened to hear, and realized that they are on the way to condemnation, they will seek the way to pass over from foxes into called-out humans by the obedience of faith.

On the other hand, there are those who are not concerned about the sin or the righteousness whatever in their life on earth.

They think they are free from sin, even though it is clear before God that their lives are hollow, trapped under sin. These people do not even realize that they can not see, hear, or understand the miserable state of their being abandoned themselves under their sin.

They mock believers in Jesus, asking what it means to believe in Him, and why, if they speak so deeply about sin, they themselves do not depart from it but remain in it.

They argue that believers are worse off than they are, saying, 'Aren't we better than them by moral, ethical, or worldly standards?'

If anyone who believes in Christ does not heed their words, it will become truly so at the time of last judgment, when He who comes will reveal that the unfaithful believers are really worse than them.

If believers in Jesus do not walk the path of becoming God's sons by being conformed to His life of love in their own lives, the path of becoming the 'true being', they will be judged first on earth by such arrogant free men who do not believe in Jesus (although they are already condemned) before they are judged by

God. However, these arrogant men are like birds flying in the sky, destined to return to their nests. They fly freely in the air, paying no heed to the marks God set for them.

These free men of arrogant spirits fly in the space between the heaven and the earth, but the door of the heaven where the God of truth resides is never open to them, so they must return to the earth.

They only fly freely in the air seeking their fleshly food downward on the earth. They dwell in nests of their own goodness or their own righteousness.

In short, those who believe in Jesus Christ with self-faith dwell in the fox's den, while those who do not believe in Jesus Christ dwell in the bird's nest. At that time, the Son of Man (the Son of the man, Jesus Christ) came to this earth, seeking a place to rest His head.

The place where Jesus Christ will rest His head is none other than the person called out by God.

The person who spoke to Jesus said, 'I will follow thee whithersoever thou goest' is the called-out by Jesus to become the place(body) where He would rest His head. However, that person did not know this at all and tried to place his own head on Jesus.

This means he was trying to become the head of Jesus, rather than Jesus being his head. It can not be so. Yet too many religious people today try to become the head of Jesus demanding him earthly blessings in return for their self-faith.

Thus today, religion, ethics, morality, cultivation, customs, traditions, philosophy, and worldly things which belong to the knowledge of good and evil sit as the head above the Word (the true head). This must be seriously confronted!

Otherwise, everything about believing in Jesus is in vain. The first men of flesh see but do not perceive, hear but do not listen, and think but do not understand with their hearts.

That is why Jesus Christ always calls them to place His head upon the called-out ones(Gr. *ἐκκλησία* [ekklesia]) who believe in Him in order that they might see, hear, and understand the fullness of Him that fills all things in all men.

Today, people say they go to church, but in spiritual reality, the called-out ones are the body of Jesus Christ, who is the head. The head and body are one, so the body cannot go anywhere separate from the head. Faith is the substance of things being hoped for.

Through revealed faith, we (the called-out) have become the body of Christ, the substance of what we become to hope for. Therefore, we are not merely

attendees (church-goers) but beings who are called out to become the fullness of God, filled through the head. It is written,

| *"Which is his body, the fulness of him that filleth all things in all men."*

(Ephesians 1:23, revised by the writer)

This verse must also be read carefully because the translated Bibles have translated it incorrectly.

The King James Bible renders this verse as, 'The church, which is his body, the fullness of him that filleth all in all,' thereby lowering the work of the New creation of those called out (those above all other things) to the level of repeating old things in the First creation.

We should clearly understand that all things will be also made new after the called-out ones are made new beings in God's New creation.

It is written,

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”

(Revelation 21 : 5, KJV)

In the First creation all things were created before man, but in the New creation man will be made ‘New’ before all things according to God’s good pleasure of His will revealed to us through Jesus Christ.

Walking of us in the world as the body filled with the fullness of Jesus Christ means that sowing the seed of love, life, holiness, and truth from the head into the hearts of unbelieving people through ourselves to bear fruit in them.

Therefore, within us, the body of Jesus Christ, the seed of love, life, holiness, and truth must be sown first and bear fruits, forming the likeness of God. This is the Alpha. Therefore, the Omega is the time when

we go to sow the seed of the Word in the hearts of people. It is because we should become first the beings who are capable to sow the seed. This order does not change and cannot be changed.

Hence, it is clear that if those who do not bear good fruits go and sow seed, it must be the seed of weeds, which is the knowledge of good and evil.

Thus, the real 'ekklesia' (Gr. *ἐκκλησία*, called-out ones) is the true image born of God and made like God after the likeness of Him, bearing fruits in the living and active Word, through the Word, and deep into the Word in the New creation.

God has revealed His thoughts through His Word, so anyone who wants to know God's thoughts must always dwell in the Word, through the Word, and deep into the Word. This must be fulfilled first in us, the called-out ones.

Then, we can go to the world and sow the Word of God there. Now, the time has come for everyone of us to do the first thing: That is to overcome merely becoming a member of attending or participating in the activities of the so-called church.

That is, to be awakened from any form of activity traditionally-called ‘church’. Each one of us must walk together the way for the fullness of Him that fills everything in everyone in God’s New creation. Paul wrote in 1 Thessalonians 4:17,

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

The called-out ones are the body of Christ, and Christ is the head. The head and the body are one. If the head and the body are separated, the ‘ekklesia’ (Gr. *ἐκκλησία*) is already dead. The building which is called the church today is made by human hands.

People build buildings only because they need a place to gather there, not because God dwells there. It is written,

“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.”

(Acts 17:24 KJV)

So, where does God dwell? He dwells within the ‘ekklesia’(Gr. *ἐκκλησία*), the called-out ones since they were created by God in His image as His house and His field.

God dwells in that house, and sow seed of sons of God in that field. That is why Jesus Christ is the head, and the called-out ones are the body.

Any church building that is made by human hands is dead to God, because the Lord of heaven and earth does not dwell there. It is obvious that what is dead cannot be the body of the living Lord.

If we do not clearly understand this truth, we cannot come into God's New creation in Jesus Christ, who through His life, death and resurrection, revealed the very image of God, and made us be born again in water and spirit in order to bear the image of Him.

Those who believe in the rapture would not think that when they meet the Lord, the so-called church buildings or facilities will be caught up in the clouds to meet the Lord in the air. If they believed so, they would have to become the church building itself, which is impossible because a person called out by God cannot become a building which is dead to God.

Moreover, God does not dwell in buildings made by human hands, so man-made church buildings cannot be the 'ekklesia' (Gr. *ἐκκλησία*) with Christ as the head. Therefore, each person should think very hard to follow the Word of God not to follow man-made doctrines, traditions, habits, the claims of certain

leaders, the knowledge of good and evil, or not to attend specific places, buildings, or gatherings, without the holy purpose of being made new in God's New creation.

That is why we should be always awake to listen to God's Word with ears to hear. Otherwise, we will not become living beings that will be raptured, beings that always obey Christ to be conformed to the image of Him, and beings that fulfill God's purpose (mark) in God's New creation.

Whoever joyfully receives the truth when it is revealed is denying himself and taking up his cross. Christ, the head of the 'ekklesia' (Gr. *ἐκκλησία*), said,

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

(Luke 9 : 23, KJV)

If you opposes someone by calling him a heretic or kills (condemns) the proclaimer of truth according to your knowledge of good and evil (doctrine), the one who is killed will attain the glory of resurrection by following the truth, but you who killed him will come to destruction.

We became the body of Jesus Christ to attain resurrection and life, not to be destroyed. Today, without much thought, the act of killing a brother who is called by God, according to the knowledge of good and evil, happens frequently here and there.

One example of it is the heresy accusation. Those who are called to hope for the eternal life should avoid getting involved in hating and harmful heresy accusation as some religious people used to do it. The heresy accusation itself among the religious people is sin, an act of judgment of good and evil leading to death, done by those who have departed from the love of truth. It only makes you a malicious condemner. You never can become a son of God by doing so.

The judgment of those who are blind may see and those who see may be blind

It is written,

“Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.”

(John 9 : 41, KJV)

Although the first man of the flesh was created in the image of God, until he is made into a complete new being after the likeness of God in his life, he cannot see all that God has prepared for him, even if he looks forward to.

In other words, the first man was created in the flesh, so it is unavoidable that he cannot see the spiritual things. This is not sin.

Confessing that one cannot see when he indeed cannot is truth, for it denies his previous false claim of seeing. However, if he claims to see when he still cannot, that is a lie and a sin. Christ speaks to make those who cannot see God's New creation able to see.

Therefore, if anyone who cannot see what God has prepared for him but claims to see, he is a sinner because he does not believe the true words that reveal these things to him. In other words, claiming to see when one cannot is deviating from the mark of God.

Jesus Christ opens our eyes with His Word so that we can see what God has prepared for us because He loves us with the full extent of his love.

Those who claim to see when they cannot see have not received the love of the truth. What does Christ open our eyes to see? It is the likeness of God, which is His love, life, holiness, truth, and transcendence we

have to bear in the New creation. However, those who claim to see by themselves without seeing what God has prepared, truly see the lust of the flesh, the lust of the eyes, the pride of life, and the knowledge of good and evil.

These are seen with the eyes of the flesh. Those who see these fleeting things justify themselves that they see according to the fleshly knowledge of good and evil. That is why they do not understand that they are blind to heavenly things.

The first man of the flesh sees lusts but not love, survival of flesh for a little while but not eternal life, the secular but not the holy, the knowledge of good and evil but not the truth. Jesus Christ declared that this is deviating from the mark that God has set for men and rebuked the Pharisees (leaders of Judaism) for this.

The Pharisees knew Moses and the Law, but they were blind to the truth of the Word they needed to see and hear. Since they did not realize they were blind, Jesus could not heal them no matter how much He tried to open their eyes.

They could not see or believe that the One before them, who showed them all that God had prepared for them, was the Son of God. Therefore, their sin remained.

The judgment of Jesus is to make the blind see and to make those who see become blind. The real purpose of this judgment is to call those who are blind to come to Him and see what God had prepared for them.

If a sick person does not know he is sick and does not seek a doctor, the sickness cannot be healed.

It is written,

“But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.”

(Matthew 9 : 12, KJV)

Today, too many religious people read God’s Word and still do not see, what God has prepared for them, preferring to see the worldly things and thus they continue to err in their lives while remaining blind.

In other words, they see gladly what they should not, and do not see what they should even though they are called into God’s New creation through Jesus Christ. This is like,

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

(Matthew 6 : 24, KJV)

Occasionally, some people might say in retrospect that they tried to believe in God's Word as seen through the eyes of their heart, but in the end all those who used to gather with him went away, and he was left alone and became almost unable to do anything. Indeed, that is the suffering that comes to him whose eyes are opened.

If anyone who has his eyes opened try to avoid such sufferings, he is not in Christ yet. Therefore, I (the writer) say that the 'ekklesia' (Gr. *ἐκκλησία*) is not any gathering of religious people seeking any earthly benefit, while avoiding suffering, but a called-out being to be conformed to the image of Christ, who is the image of invisible God.

If the called-out beings try to avoid the suffering or pain that comes from living according to the will of the One who called them out of following their fleshly thoughts and walking their own path, that is the very

sin committed by their self-faith. They are living a futile life which is worse than before when they were called by God, who is Spirit.

This writing is not telling believers in Jesus Christ to leave the world, oppose it, or conform to it. So what is it? Those who fulfill the will of God as His sons stand and walk with their two feet by the revealed faith in Jesus Christ, who is the Originator and Perfecter of our faith, live overcoming persecution and suffering, and seek first the kingdom of God and His righteousness.

In short, we used to be religious people with our self-faith in the past, who sought first the worldly nations and their earthly righteousness, but now that we realized that we have been called out by God to become those who seek first God's kingdom and His righteousness.

It is written,

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

(Matthew 6 : 33 , KJV)

As I have aged, this is the one verse I have come to firmly believe in. How comforting these words are! Too many religious people in the world are frantically seeking what to eat, what to wear, and what to drink, trapped in their worldly concerns.

But Jesus said that if we seek first God's kingdom and His righteousness, then all these things will be added to us.

Truly, how gracious it is that God has prepared such wonderful things for us not to worry about earthly things, who are born in the flesh, but seek for the heavenly things in the complete newness of life!

If we continue to seek first what to eat, what to wear, and what to drink, then we will become deeply entangled in these pursuits and will not be able to have time to seek God's kingdom and His righteousness.

Now that we fully realized God's tender care for us in the flesh, it is time for us to take courage to live in God's New creation.

When I was young, I first heard about the dogmatism of original sin. The initial feeling I had as a child was that it seemed somehow strange. How could a loving God allow Adam's sin to be passed down through generations? That question never left me.

But despite my anguish and wandering, no one could clearly resolve my doubts (what I could not see). As I grew older, I decided to resolve the issue of original sin myself and sought the Lord's guidance.

I believed that God who loves humanity would have provided an answer somewhere in the Bible. This belief was grounded in Jesus' Words,

*"For nothing is secret, that shall not be made manifest;
neither any thing hid, that shall not be known and come
abroad."*

(Luke 8 : 17 , KJV)

From that point, I diligently read the Bible, asking, seeking, and knocking, and finally found the answer in Romans 5, a chapter others often cite as the basis for the dogmatism of original sin.

Initially, I read Korean and English translations of the Bible, unaware of the huge gap between the translated versions and the original texts. It was only when I began reading the original Hebrew and Greek scriptures that I understood why the dogmatism of original sin had arisen.

This writing is not the result of my own efforts or wisdom but the grace of the Lord who led me to search the Scriptures in my distress. It is written,

*“Ask, and it shall be given you; seek, and ye shall find;
knock, and it shall be opened unto you:”*

(matthew 7 : 7 , KJV)

Now we, the called-out of the Lord, can clearly discern His loving voice calling us. We gladly obey His Words of life, who is the Originator and Perfecter of our faith. And we thankfully follow the way He walked and revealed for us on earth.

For He came to earth as the Ultimate source of God’s creation to make us conformed to His image of God in order to make us God’s sons, which was predestined by the Father before the foundation of the world. So, we always have to watch and pray so that we will not be led astray from God’s New creation of us. Amen.

2025. *DO JAE CHO*

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